

# Dominion Presbyterian

Devoted to the Interests of the Family and the Church.

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Single Copies, 5 cents.

## LIFE IS TOO SHORT

BRITISH WEEKLY

Life is too short for any vain regretting;  
Let dead delight bury its dead, I say,  
And let us go upon our way forgetting  
The joys, and sorrows, of each yesterday,  
Between the swift sun's rising and its  
setting,  
We have no time for useless tears or  
fretting,

Life is too short

Life is too short for any bitter feeling;  
Time is the best avenger if we wait,  
The years speed by, and on their wings  
bear healing,  
We have no room for anything like hate.  
This solemn truth the low mounds seem  
revealing  
That thick and fast about our feet are  
stealing,

Life is too short.

Life is too short for aught but high en-  
deavour,—

Too short for spite, but long enough for  
love.

And love lives on for ever and for ever,  
It links the worlds that circle on above:  
'Tis God's first law, the universe's lever.

In his vast realm the radiant souls sigh  
never

"Life is too short."

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**BIRTHS.**

At Beaverton, on February 5th, 1907, the wife of Donald Calder, of a daughter.

On Feb. 9, 1907, at 264 Albert St., Ottawa, to Mr. and Mrs. Geo. S. Mattice, a son—both well.

In Lanark township, on Jan. 27th, to Mr. and Mrs. James Graham, a daughter.

In Almonte, Feb. 2nd, to Dr. and Mrs. E. W. Oliver, a daughter.

At Port Elgin, on February 11, 1907, the wife of B. P. McAlpine, Manager of the Metropolitan Bank, a son.

**MARRIAGES.**

At Montreal, on Jan. 9th, 1907, by the Rev. K. J. Macdonald, of St. Matthew's Church, Robert James, only son of Wm. Harley, to Jessie, second daughter of John Finlayson, both of Montreal.

On Jan. 30, 1907, at Calgary, Alberta, by the Rev. J. A. Clark, David Bayne, of Banff, Alberta, to Emma F. Gamble, daughter of Andrew Gamble, Lime Bank Ont.

At St. James' Square Church, Toronto, on Feb. 14, 1907, by the Rev. G. M. Milligan, D. D., L.L.D., Elizabeth Marion, second daughter of Mr. and Mrs. J. Bruce, Homewood avenue, to Charles Robert Rankin, Stratford.

On Feb. 8th, at the manse of the First Presbyterian church, Vancouver, by Rev. Dr. Fraser, Rev. Samuel Ross, of Union Bay, to Margaret Isabel Skinner.

On Feb. 8, at the manse of the First Presbyterian church, Vancouver, by Rev. Dr. Fraser, Robert Buchanan Milne to Elsie Campbell Coutts, both of this city.

At 369 Clarke Ave., Westmount, Que., on Jan. 30th, 1907, by the Rev. M. Stewart Oxley, B.A., Wm. R. Mallers and Edith Collins, both of Summerstown, Glengarry County, Ont.

At St. Andrew's Manse, Lanark, on Jan. 29th, 1907, by the Rev. Wm. McDonald, B.D., Henry Ryder, to Sarah J. Thompson, both of Palmerston township.

**DEATHS.**

At Brampton, Ont., on Feb. 14, 1907, Eleanor Jane Craig, aged 64 years, wife of Donald C. Craig.

At the family residence, Cypress street, Rochester, N.Y., Eleanor Snence, the beloved wife of David Sutherland, formerly of Toronto.

On February 14, 1907, at his late residence, Weston, Robert Mitchell, in his 75th year. Native of Stirlingshire, Scotland.

At Hulbert, Dundas county, on Jan. 16, 1907, Mrs. Thomas Armstrong, aged 82 years.

At North Williamsburg, on Feb. 8, 1907, John McIntosh, father of Mrs. (Dr.) Diecke, Newington, and Mrs. P. D. Strader, formerly of Berwick, aged 64 years.

At Carbone, Ont., on Jan. 23, 1907, Dr. A. C. Sinclair, formerly of Martintown, aged 77 years.

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## NOTE AND COMMENT.

The Japanese budget provides for a total expenditure of \$305,000,000, sixty millions over that of last year, and more than twice as much as was required to cover all expenses prior to the war.

After a ten years' trial of the Dispensary, which is nothing more than the State selling the whisky and other strong drinks, the South Carolina Legislature has passed a law abolishing it and providing for the vote by counties on local option.

Need for missions. India's population is 260,000,000. These have but one or dained missionary to every 350,000. China's population is 392,000,000. They have but one ordained missionary to every 500,000 of population. Japan has 38,000,000; of these 30,000,000 have never heard the gospel.

The fish output of British Columbia is very nearly \$10,000,000 per annum while the Maritime Provinces and Ontario are well-known for their fish production; but it will surprise many to find that last year Manitoba, Saskatchewan, Alberta, and the Territories yielded \$1,811, 570 worth of fish.

That natives of the Cannibal Islands in Melanesia should now engage in pioneer philanthropic work for the other islands seem almost incredible. Yet when the people of Savo Island asked that teachers be sent to them, four volunteers from Florida Island, formerly one of the most savage settlements, responded to the call.

The British woman suffragists, whose leaders have sworn not to desist in their violent agitation until parliament has granted their demands, made a determined and organized demonstration at the parliament buildings on Wednesday, in the course of which over sixty women were arrested. The police had their hands full in defending the precincts of parliament from suffragist raids.

A gracious revival has been in progress in Sweden for over a year, to which reference has been made before. Its influence has been widely felt in Stockholm and in smaller cities throughout the land. There is a great difference reported between the prayer meetings now and formerly. It is said that people are willing to forsake food and rest to take time to attend the services. The converts show much eagerness for the prayer meetings. When it was proposed during last May to cease holding them every day, the people requested that they might be continued.

Once again says the Dundee Advertiser, have the scientists proved to be wrong. Until recently it was thought that a child could only live eight or ten years with what is known as "a frog's heart"—a heart with single ventricle to perform the double purpose of propelling the pure blood throughout the system and sending the impure blood to the lungs for purification. In the normal being these two operations are performed by separate ventricles. In the course of the post-mortem examination of a man about thirty five years old, who had suffered from heart disease in one of the Manchester hospitals, it was found that he had lived half the allotted span with a heart in all its details like that of a frog, except that it was much larger. It is said that such a case is unique in the annals of medical science.

Rev. Dr. Dickie, pastor of the American Church, Berlin, (formerly minister of St. Andrew's church, Berlin, Ont.), states that there is a profound revival influence moving in Germany and that it is largely due to the spirit and example of evangelical people. The German Empress also is an important factor, as her sympathy and personal influence are decidedly with religious life.

A Kentucky judge, with a sensible appreciation of the value of the religious paper, says: "If I were pastor of a church, my first work would be to get a good religious paper in every family, and then I would not have much else to do but study and preach." Pastors who introduce the denominational paper into the homes of their people, not only do the people good, but make their own work easier and more successful.

The Medical Missionary Work in India has become large. Statistics are published by the Indian Medical Missionary Association showing that last year more than two million patients were attended, and 54,308 operations were performed by medical missionaries, while the number of missionaries trained in the western medical schools has increased from 140 ten years ago to more than 300, of whom 120 are men and the rest women.

British Weekly: The State Church of France, once a limb of the despotism of Napoleon, foully stained with records of intolerance and persecution and in her last days continually engaged in intrigues against the Republic, is apparently about to vanish. What will become of religion? Will there remain in France a form of Catholic Christianity, free from papal usurpation and Jesuit intrigue, doing whatever is in its system to do for Christendom? We know that Catholicism is not the papacy, neither is the papacy Catholicism. We know that the truest Catholics have condemned papal tyranny and Jesuit guilt.

According to a parliamentary return, issued last month, the quantity of Indian opium consumed in Burma during the year 1904-5 was 79,428 seers of 23.35 pounds each. This is the largest quantity for thirty years. The revenue from opium in Lower Burma in the same year was 4,832,381 rupees, also a record; and the number of convictions for crime was 63,338, again a record. The convictions practically show a steady rise from 38,264 in the year 1885-6. In Upper Burma the revenue in 1904-5 was 397,932 rupees, but it has been higher in past years. The number of convictions, however, has risen almost steadily from 13,409 in 1890-1 to 23,134 in 1904-5—Foreign Exchange.

According to a late despatch from Paris, Church and State in France seem now to be on the verge of a final agreement relative to the terms of the lease of the churches. The Perfect of the Seine has now offered a modified formula which M. Briand believes will meet the objections raised by the Vatican to his original proposition. The new form of contract requires the successor of a parish priest to be a party to the original contract signed, and to assume the obligations of his predecessor, thus insuring a continuation of the lease of the church for eighteen years, and quieting the Vatican's apprehensions that new Mayors might decline to renew the contracts under the old conditions. The new formula still declines to allow the Bishops to become direct parties to the contracts, but it indirectly recognizes the hierarchy. The form may be extended throughout France.

Dr. Buckley in an editorial in the Christian Advocate last week pays his respects to Mrs. Eddy in the following language: "As it happened, we got upon the track of Mrs. Eddy a little before the time she was coquetting as a patient with Quimby of Portland. For four years we were in the immediate vicinity of Tilton, then called Sanborn Bridge, N.H., went there frequently, knew her pastor and conducted a service for him in 1862. We heard much of her and her strange career, attacked her "meta-physical college" as soon as we heard of it, because of the absurdity of its root ideas when made all-inclusive, the queer makeup of her intellect, and the remarkable peculiarities of her previous life. While the first article in McClure's Magazine may have done scant justice to some of her relatives, the published statement by Mrs. Eddy, in assuming to correct it, was further in advance of the actual facts about herself as to education, etc., than the other was deficient. The current article in McClure's Magazine in relation to Quimby states the exact facts. Mrs. Eddy has never produced a fundamental idea that Quimby did not possess and stumblingly each. We have nothing to do with McClure's Magazine, either by preknowledge of any special thing to be brought out or by counsel or suggestion, but that all her ideas in their substance came from Quimby and from some other contemporary writings in the same line is capable of absolute proof—proof from other sources corroborating thoroughly the February number. The claim that Mrs. Eddy received these ideas from God or any supernatural or preternatural source is a humbug. Whether she thinks she did is a problem of individual psychology.

The Dundas Banner of last week contains the following appreciative reference to Robert McQueen, of Kirkwall: The McQueen family was one of the pioneers of Beverly and did much in laying the religious and educational foundations of the township. They were a large family, characterized by intellect, sound judgment and goodness of heart. All have reached distinction among their fellows, but in this article we refer specially to Mr. Robert McQueen, who a few weeks ago reached his jubilee in the eldership of the Kirkwall church. On January 23, 1857, he was ordained an elder and has during all these years taken an active part in the work of his own congregation at home and has been almost continuously a member of the presbytery and the synod; and since 1877 he has attended as a commissioner every meeting of the General Assembly except three. His discerning mind and sound judgment have been recognized and he has served for years on every important committee where his presence has been much prized. He has always been a liberal contributor to religious work. He was a teacher in the public school at Kirkwall for 32 years. For over 30 years he has been superintendent of two Sunday schools connected with the church. He is a good preacher and speaker, revealing competent knowledge in language clear and beautiful. At the January meeting of the Hamilton Presbytery Sir Thos. Taylor moved a feeling and appreciative address commensurate Mr. McQueen on having reached his jubilee in the eldership. This was spoken to by the venerable Rev. James Black and Mr. McQueen's own minister, the Rev. Chas. A. Ashdown. Mr. McQueen is the father of Rev. Dr. McQueen, of Edmonton, Alta.

## A MAN WITH A HANDICAP

By REV. G. D. BAYNE, B.A., PH. D.

"As for Ishmael, I have heard thee; Behold I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall be begotten, and I will make him a great nation."  
—Gen. XVII. 20.

Ishmael entered life's race under a handicap. It was imposed upon him at his birth, nay, by the very fact of his birth. The conditions under which he ran that race were fixed for him before he was born. He did not make those conditions. He was not consulted about them. He was not responsible for them. Yet there they were, and they handicapped him. Which way he turned were disabilities, discouragements and hindrances.

He himself was the fruit of unbelief. His existence was due to Sarah's impatience and distrust of God's promise. God had promised that Abraham and Sarah should become the progenitors of a great nation and that in them all nations of the earth should be blessed. In practical distrust of this promise, Abraham, Sarah and Hagar entered into a compact which was responsible for Ishmael's existence. So that he was the fruit of unbelief. We should leave both the end and the way to the end in God's hands and trust Him where we cannot trace Him.

The conditions of Ishmael's birth were discreditable, even in that age. Hagar was not in concubinage; there was no Morganatic alliance, nor was there any pretence of polygamy. So that a withering social blight for which there was no remedy, from which there was no escape, and for which he was not to blame, rested on the unhappy youth. He was indeed the scion of a patriarch but he was also the son of a heathen maid.

Egyptian blood flowed in his veins. This not only debarred him from the privileges and advantages of the covenant people, but it also gave to his character that restless, roving, pleasure-loving disposition by which he was known. Goethe makes him say: "From my father comes the bodily stature, the bearing of the higher life; from my mother the joyful disposition and love of pleasure."

Then, there were domestic troubles of which his existence was the prime cause. When Hagar found how things were to be, she began to put on airs and to lord it over Sarah. Sarah repented of her part in the scheme, rebuked the maid, reminded her of her proper place and wound up by unloading the whole grievance on the head of her devoted husband, Abraham.

Anything short of hell-fire is better than domestic broils. Give a man

"A hut in some vast wilderness, A boundless contiguity of space." Let him be "crazed with care or crossed in hopeless love"; let him lose fortune and comfort and friends; and let him be driven forth a penniless wanderer on the face of the earth, but let him have peace at home. He or she incurs an awful responsibility who breaks up the peace of a home. For home is the purest, sweetest type of heaven here below. Home! There is music in the very word. To the old it is the dearest memory, to the young it is an enchanting strain. To speak of home is to strike a chord in every heart, the tones of whose vibrations are deep and long. The husband, wife, son and daughter or interloper who breaks up the peace of a home, deserves, and usually gets the execration of all men. Now this was the predicament of Ishmael, innocently to a degree, it is true. Yet when he had grown to be a youth of sixteen it became evident that the patriarchal home would be broken up unless this

wayward half breed and his mother were sent away, and away they were sent accordingly.

Once more it was predicted of Ishmael, (Gen. 16:12), "And he shall be as a wild ass among men; his hand shall be against every man, and every man's hand against him." Whether this constitutional attitude toward humanity was hereditary or voluntarily assumed, or both, makes little difference. It is an awkward and unenviable reputation for any man to get—that of being a mere fighter. Nobody wants a mere fighter; nobody loves him; nobody trusts him; nobody wants to have him around. Yet such was Ishmael, for the prediction respecting him was fulfilled.

Now all this was a heavy handicap under which to enter on life's race. It was a fearful load to carry. It could not be got rid of, for no power in heaven or on earth can turn back the wheels of time or take a fact out of human history. He could not live it down. He could not blot out the fact of the past or eliminate the Egyptian blood from his veins. What could he do? As far as man's philosophy could direct, the only thing to do was to shoulder the load and go manfully forward.

This suggests the remark that

### Many Enter Life's Race Handicapped.

That is the fact. Account for it as we may or draw from it what inferences we choose, there is the fact. The infant that has done no evil inherits evil. Innocent human beings come into the world, bringing with them the most terrific downward tendencies. Bad traits and good traits descend by inheritance, and "the child cannot help it." Why then, does the child suffer? That question I shall answer later. Meantime, fix attention on the fact of the man with the handicap. Look at him in the bloom of youth. He is the picture of health. His eye is as bright as are his hopes. His step is elastic as he hastens to charm the social circle or adorn a profession. He is manly and generous in every instinct and movement. Moral, strong and clean is he, inexperienced and untainted of the world. What is his future to be? Who may tell? It may be dark and wretched; black and bleak as a night of Egypt, athwart whose gloom there shoots no ray of light, and men may turn away and say,—"good had it been for that man had he never been born." Or it may be bright and happy and beneficent. He may rise like a benignant star to shed light and blessing on his fellow-men, and one generation after another may rise up to call him blessed. So is the future hidden from us. But know this: that back of that youth there may lie, in the slumbering past, generations of strong social instincts and convivial habits, and that he may be weighted at the very start with inherited tendencies that may wreck him in billows that another would out-ride in safety.

Here is another, born amid surroundings from which no good can be looked for. The atmosphere of his youth is laden with impurity and profanity. Honor and honesty are there unknown—poverty and ignorance are the heritage of this unfortunate. And yet this child comes as innocently to this awful inheritance as does yours or mine to a better lot.

Another comes innocently by a dishonored name. It is no fault of his or hers. But one day the dread fact is thrust upon the mind of happy, guileless childhood, and the light heart of youth seems suddenly to turn to stone; the skies that were radiant yesterday are leaden to-day, and the earth that then was decked with flowers is to-day the

blackest of moors. And from this day onward the young life is handicapped.

Another is born to poverty—to clean, honest poverty, but poverty which hinders development, which clips the wings that would soar, and takes out of life its poetry. Born to poverty, clean and honest. Yes; but poverty that spoils with its dull, grey reality the radiant dreams of youth—poverty with its fearful snares into which have fallen the brightest and best.

Yet another is born to wealth, which is the next worst thing to poverty; to wealth with all the subtle temptations which it brings in its train. It is a dire misfortune to inherit by birth a condition in which work is not a necessity. You cannot raise men without working them. You may make hump-backed bicyclists and sabbath-breaking dudes, but not Men. And the

"Child of prosperity,  
Nursling of vanity,  
Slave to preference, to wealth and renown."

is often as seriously handicapped in the race of life as the child of honest poverty.

These are notorious facts. We cannot answer all the questions that may be asked about them. Throw two men up in the air; one lights on his feet, the other on his head. Why? That is the question. Some are more favorably equipped than others. Why? That is still the question.

Life is a race. It is a journey whose steps are never retraced. The traveller who comes after us may trace our wandering footsteps, now this way and now that, but ever nearer to the beach where the ocean of eternity rolls, till he comes to the last foot-print, half-washed away by the tide, where we plunged into the deep and disappeared forever. And we never get a chance to run the race over again.

Now then, HOW ARE WE TO DEFEND THE DIVINE GOVERNMENT IN VIEW OF THESE FACTS? Why are some men handicapped? Why do not all get an even chance? Is there unrighteousness with God? Let us see.

### God Makes Allowance and Compensation for Every Handicap.

He did so in the case of Ishmael. That was a sad home-leaving for Hagar and her boy. It was painful for Abraham too, for he had not known the honor and love of fatherhood until Ishmael was born, and the tendrils of his time-worn heart had all gone out and fastened themselves around his first-born. Isaac was as yet an infant in arms and had not grown into the patriarchs' love as had the wayward Ishmael. The offering up of Isaac later on could scarce have been more painful than the giving up of Ishmael, the bright boy of sixteen. And the poor slave-maid with her boy went out. Wandering off southerly from Beersheba she took her way toward the great desert. At length "the water was spent in the bottle." The boy was doomed to die of thirst. Mother-like, there was no thought of self. Every resource had been exhausted. At last in sheer despair she laid the wearied one down to die and hastened off like some hunted beast so that she might not see the end. The Bible is always just to the heathen. Were it not divine, it would not be so. Here see a mother's love in all its humanness and beauty. Hagar is in dire distress. She lays her child down under the protecting shadow of a bush and, rushing away, seats herself over against him at the distance of a bow-shot. Torn by conflicting impulses, she weeps aloud. Her heart is breaking. She will not see him die, and yet she cannot leave him. Ye know what this means.

"Ye who believe in affection  
That hopes and endures and is patient;

Ye who believe in the strength and beauty of woman's devotion." Ye have been there—there at life's

Gethsemane. Since the death of your child life has not been the same, nor will it ever be again.

At that direst of all passes was Hagar when God spake and said, by the mouth of His angel: "Fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation."

#### There was Compensation.

There was water for immediate needs, that meant much, for in the East the word "water" is a magic word. There was the promise of life and there was promise of a numerous posterity and to the Hebrew this last was his loftiest ambition. All this was literally and absolutely fulfilled. Ishmael did beget twelve princes. He became the father of the Arabians—a wonderful people—people who, like the Highlanders of Scotland, have never been conquered. Some of the most interesting and valuable discoveries in science stand to the credit of the Arabians. The game of chess and the science of algebra came from Ishmael's descendants. Abu Jafar and Harun-al-Raschid sprang from him. The glory and splendor of the Eastern world shone in Arabia under the Abbassides.

God makes allowance and compensation. God will do no injustice to any man. And I declare to all who come freighted with disabilities, God is your friend. His grace will enable you to win in spite of all handicaps.

#### Life's Handicaps are to be Fought.

And not to be made an excuse of for wrong-doing. We do suffer through the laws of heredity; but the laws of heredity belong to virtue as much as to vice. As Joseph Cooke said: "The terrific seriousness of the laws of hereditary descent, instead of being an injustice is a proclamation to every man to institute a reform." Let a man obey God and every law of heredity will stand by him and help him. The pressure upon us to do wrong is never so great that we are unable not to do it. Agreed, you say, but why does the child suffer? Why do the innocent inherit evil? Jesus was in attendance at the Feast of Tabernacles on October A. D. 29, at Jerusalem. There as always and everywhere, He went about doing good. Sitting at one of the gates of the temple was a man who was blind from his birth. "And His disciples asked Jesus, saying, Rabbi, who did sin, this man, or his parents, that he should be born blind? Jesus answered, neither did this man sin, nor his parents; but that the works of God should be made manifest in him."

"To blind old Milton's rayless orbs

A light divine is given,

And deaf Beethoven hears the hymns  
And harmonies of heaven."

Were it not for the storm we should not see the rainbow, and did we not see the rainbow we should be ignorant of some of the greatest glories and powers of the sun. Only in the night can we see the myriads of heaven's stars, and but for suffering how could we know the love of God? We must climb the rocky heights to get the vision of the promised land.

But men make an excuse of heredity. "Like father, like son." "The dead hand rules me. I was delivered to do it. It was born in me and how can I be blamed?" Not long ago a young man looked up into my face and asked, "What does society expect of a young man?" With trembling frame and bleared eyes he looked at me. I had spoken a word, but he felt my presence a rebuke and this was his defence. "What does society expect of a young man?" I might have told him that society expects a young man to keep himself clean and straight; that it looks for nobility and chivalry in him; that it expects him to employ his strength in the defense of the weak and to hurl his force between the oppressor and the oppressed. But such an answer would have been cruel, so I said, "What does society ex-

pect of a young woman?" And can society expect less of a man?" The dead hand rules you, does it? Well, a dead hand is no match for a living one. Why not seize the dead hand with manhood's grip of steel? "Grapple with it. Grip it with the mailed fist of a living purpose and will, and not all the ghosts in Hades can beat you." Let your handicap be the point in life doubly guarded. "Tactics," said General Sherman, is the art of being stronger at a given point." Demosthenes was handicapped. His ambition was to be an orator, and every thing seemed to be against him. But he fought the handicap; he contended against his adverse conditions, and he won. He became the greatest orator of his day—if not, indeed, of any day. So, too, was Paul handicapped. In answer to his prayer, he did not get rid of the thorn in his flesh—the messenger of Satan sent to buffet him. But he obtained grace so as to get along in spite of it and I have no doubt, even the thorn itself was used by God to the furtherance of the Gospel. Fight your handicap. Turn it to good account. God the Almighty is your friend. And his grace is stronger than any blood taint even though it have come down through the centuries from some of the scoundrels that crossed over to England with William the Conqueror.

Finally.

#### Account Will be Taken of Every Handicap in the Final Judgment.

We shall be judged according to our light and our works. Nothing can be fairer than that. The judge of all the earth will do right. "He that knew his Lord's will and did it not shall be beaten with many stripes. He that knew not his Lord's will and did it not shall be beaten with few stripes." God will do no injustice to any man, not to the heathen, not to the idiot, not to the infant, not to the saint, not to the sinner—no, not to the sinner—"To whom much is given of the same shall much be required; to whom little is given of him shall little be required." No man will be held responsible for what he could not do.

To answer for misused or unused power—that is the thing to dread. But no pound will be demanded of anyone in that reckoning, that was not first delivered to him.

And the conclusion of the whole matter is that God is worthy of confidence. We can trust Him absolutely and completely. With all that we have, for time and eternity, let us trust Him. "Our fathers trusted Him; they trusted and He delivered them. They cried unto Him, and were delivered; they trusted in Him, and were not confounded."

Pembroke, Can.

Jews have greatly increased in Toronto of recent years, so that there is at present urgent reason for evangelization among them. For thirteen years the Toronto Jewish Missions has been actively engaged in bringing them the Gospel, for most of the time through Mr. Henry Singer, himself a convert from the Jewish faith. Children's meetings, Gospel meetings, Bible classes, and classes for the study of English, have been held from year to year with more or less success, and the work has been supported by the time, energy, and money of those of different denominations. For our part, says the Canadian Baptist, we are satisfied that the mission should continue as it began, an undenominational effort; and we should be sorry to see it pass into the hands and control of any one denomination. There are many reasons why men and women of all churches should feel called upon to lend some support to so noble a work without demanding that the mission shall become the particular effort of any one denomination, however well that denomination might support it.

#### WAS IT ULTRA VIRES?

Editor Dominion Presbyterian: I am wondering if any other minister in the Presbyterian church in Canada feels as I do on the question of the organic union of the churches. Really I can scarcely describe what I feel. I hear much through various papers on the subject. It is rumored that the General Assembly of my church has actually taken real steps toward legislating me out of the church in which I was born and brought up. It must be true because they were good enough to send me an account of what they had done and how they were getting on with it. It was very kind of them to let me know because otherwise I might not have heard of it until it was too late. As I understand the matter the General Assembly, composed of one-sixth of the ministers and an equal number of elders, undertook without consulting the five-sixth that remained at home and the thousands of elders who were not there and the tens of thousands of loyal members and adherents who never thought or heard of the matter, to enter into negotiations, the object of which is the abolition of Presbyterianism in Canada. This of course requires money and we cannot help asking where does it come from? Is the Assembly taking the churches' money?—money paid for carrying on the churches work—and using it to defray the expenses of committees who are laboring and arranging to unchurch us? This I say is illegal. It is really very wonderful—it is more than wonderful—it is amazing that an elective body should be guilty of such flagrant violations of all law and order. The General Assembly has no power to ratify even a proposed rule, relating to worship, except in terms of the Barrier Act; but in this matter it proposes, without consulting any person, to take such steps as may eventually lead to the overthrow of our church. Yes sir, I feel very strangely about the whole business and sometimes wonder whether it is all a dream or a reality; or do the committees themselves imagine for one moment that there is the remotest possibility of such an event taking place? Those who crossed the ocean recently may be reminded that although we cannot grow leather in Canada we can grow Presbyterians of the very finest type, and we have not the slightest intention of growing anything else. At any rate there will be a little Presbyterian garden cultivated somewhere in this land, so long as I am on the earth and able to handle the hoe. I am only speaking for myself and the time has now arrived when we ought to speak. Let me say plainly, that I have not the slightest intention of going into the proposed union. First, because I do not need to. There is no voice human or divine that constrains me to do so. Second, I do not want to. I am thoroughly satisfied with my own church. She is doing a splendid work at home and abroad. I love her history, her doctrine and her stalwart sons and daughters. I love her name. I shall never leave her.

Thirdly, I took very solemn vows that I would faithfully adhere to the doctrines set forth in the Confession of Faith. I shall not break those vows.

Fourthly, I shall not consider it worth while even to discuss the question coming to me, as it does, unauthorized by Session, Presbytery or Synod. Let the would be leaders who foisted the question upon us, see to its conclusion. Five-sixths of the ministers of the church had no lot or part in its origin; and when the final stage is reached they will, I doubt not, order the papers produced by our committees to be quietly placed in the Archives where they shall be undisturbed for generations to come.

G. MACARTHUR.

The Massey, Cardinal, Ont.

Never compare thine own lot with that of another.

SUNDAY  
SCHOOL

# The Quiet Hour

YOUNG  
PEOPLE

## ABRAHAM PLEADING FOR SODAM.\*

By Rev. J. W. Macmillan, B.A.

Abraham went with them, v. 16. A very type of courtesy. It is a charge which many Canadians who return from travelling in Europe make against the boys and girls of their own land, that they are lacking in this quality. If the charge is true, it is a great pity. For impoliteness does not show cleverness, any more than a crowbar shows neatness. And it does not show strength, any more than the snarling of a cat shows courage. The wonderful Damascus swords reposed in scabbards which were lined with velvet or silk. They could be bent double, or they could be made to cut a block of marble in two.

He will command his children, v. 19. A young man was once on trial for forgery and theft. The judge, in sentencing him, said, "I knew your father; he was one of the foremost lawyers of his time, and the author of a standard work on trusts. Are you not ashamed to disgrace his memory?" The young man answered, "Whenever I went to my father, he said, 'Run away, and don't disturb me.' My father finished his book, and here I am." What a failure the home which that great and learned man ruled over; that he neglected his children!

Sin is very grievous, v. 20. In the days when Carthage was menacing Rome, one of the foremost Roman orators used to close every speech with the words, "Carthage must be destroyed." Events showed that he was right. Rome destroyed her enemy just in time to save herself. It is so with sin, which is a destroying force and must be itself destroyed. It is like a disease in the body, or a rebellion in a kingdom, which, if allowed to grow unmolested, is fatal to the object of its attack.

Peradventure fifty righteous within the city, v. 24. It had been a dark, gloomy afternoon. Heavy clouds had settled down upon the city completely hiding the blue of the sky. But suddenly the sun, as it was sinking in the west, burst through the clouds, and for a few moments the whole scene was changed. Brightness took the place of gloom, and the darkness, for a time, was scattered. Our lives may be like sunbeams, scattering the clouds and shadows of sin around us. This blessed mission may be ours, if we but seek with all our hearts to do God's will. And the joy that we shall receive will be even greater than the joy we may give.

Shall not the Judge of all the earth do right? v. 25. Yes, and more. A civil court is a court of justice. A church court is a court of conciliation. But the divine court is one of clemency. If God were "strict to mark iniquity," none of us could stand before Him. But he has justified us by the merits of Christ, when we were without merit ourselves.

Shall not the Judge of all the earth do right? v. 25. A gentleman walking near a house in process of being built, saw a stonemason chiselling patiently at a block of stone. "Can you tell me what part of the building this stone belongs to?" asked the gentleman. "I don't know sir," replied the man. "I haven't seen the plans." We have not seen, and cannot fully see, what God's plans are. But we know enough of Him from His word, and especially from the life of His own Son, Jesus Christ, to be sure

\*S.S. Lesson March 3, 1907. Genesis 18:16-33. Commit to memory vs. 23-26. Read the chapter. Golden Text—Men ought always to pray, and not faint.—Luke 18:1.

that He will do nothing but what is just and righteous towards any of His creatures.

I will spare all the place for their sakes, v. 26. God is eager to save. The Old Testament proves this. "Let the wicked return unto the Lord, for He will abundantly pardon," is the message He sends by Isaiah. In Ezekiel, He declares, "I have no pleasure in the death of him that dieth," Jonah would have doomed the great city of Nineveh to destruction, but the Lord had pity upon it, and especially upon its tens of thousands of helpless infants. Still more clearly is God's eagerness to save manifested in the New Testament. The Saviour wept over Jerusalem, as He saw the ruin that would soon overwhelm the city; He prayed for His murderers; He spent His life and suffered on the cross to redeem the world of sinners. Marvelous as it may be, God's willingness to save has to conquer our unwillingness to.

I will speak, v. 30. Prayer was a reality to Abraham. He makes a prayer to God, and does not present a claim. It is a persistent prayer, for he moves on from one petition to another. It is a courageous prayer, for he dares to remind God of the necessity of His acting justly. It is a humble prayer, for he ceased to ask when he reached the number ten. And it is a prevailing prayer, for Lot and his family were rescued, though in a way unexpected by Abraham, when he offered his prayer on their behalf.

## DOORS OF DARING.

The mountains that enfold the vale  
With walls of granite, steep and high,  
Invite the fearless foot to scale  
Their stairway toward the sky.

The restless, deep, dividing sea  
That flows and foams from shore to shore,  
Calls to its sunburned chivalry,  
"Push out, set sail, explore!"

And all the bars at which we fret,  
That seem to prison and control,  
Are but the doors of daring, set  
Ajar before the soul.

Say not, "Too poor," but freely give;  
Sigh not, "Too weak," but boldly try.  
You never can begin to live  
Unless you dare to die.

—Henry Van Dyke in the Century.

## THE GAIN OF OUR FAILURE.

Our plans miscarry so that God's plans may endure. Defeat and failure and death are soil of this earth out of which gracious harvests arise as it is warmed, and watered, and lighted from above. A man who has been given many possibilities of earthly usefulness, and who cherished high ambitions, suddenly saw them all about to vanish unfulfilled, as in the very beginning of youth he was called to die. Then he comforted himself and brightened others by his clear vision of truth, saying, as to-day it is written on his grave: "In Eden every flower is blown." There is no failure, there is no defeat, if we, like him, will learn to count in our plans the eternal years and the eternal love of God—S.S. Times.

Our Christian life becomes radiant with fresh significance when we conceive it as an agency of God for the accomplishment of some noble, divinely selected end, and an end, too, distinctly original and personal in the case of each of us.—Robert E. Speer.

## LIGHT FROM THE EAST.

By Rev. James Ross, D.D., London.

Sodom—Were the cities of the plain at the north or south end of the Dead Sea? In favor of the north, it is noted: that Abraham looked upon them from some point near Bethel; that the area at the south end is two small for five cities; and that the expedition of the four kings going northward attacked Hazazon-Tamar (Engedi) before it met the kings in the Vale of Siddim. In favor of the south, there was in Roman and mediæval times a city called Zoara there; Hazazon-Tamar may be the Tamar of Ezekiel (chs. 47:19; 48:28), southwest of the Dead Sea; Jewish and Arabic tradition is unanimous that Jebel Usdum represents Sodom; the natural conditions are more suitable than in the north; and there is a large, shallow bay there, which may cover the remains of these cities. Their wickedness was caused, in part, at least, by the fertility of the soil, which made life too easy for them. Their destruction was occasioned by some volcanic action, setting fire to the subterranean reservoirs of crude petroleum and natural gas, in which the ignited oil, after being hurled into the air in a succession of explosions, fell back in the form of a fiery rain. Similar catastrophes have occurred in some oil regions of this continent.

## NOT SCRIBES OR PHARISEES.

Some modern reformers of religion appear to think that it greatly helps their cause to rap the religious leaders of past generations. They make sport of the expositions, creeds, style of appeal and methods of the men who managed the work of the churches a generation or two ago. In justification of this style of condemnation they cite Christ's denunciation of the religious leaders of His day. The point of application is in identifying our fathers with the Scribes and Pharisees. We respectfully protest that Spurgeon, Moody, Maclaren and Cuyler and such evangelical preachers are not hypocrites or whited sepulchers. Doubtless they have their faults, some of which they mourned, and others which will not appear until the light grows brighter. But "let him that is without sin cast the first stone." The Master's reference to notes and beams is not yet obsolete.—Central Baptist.

## OUR BEST DAYS.

God wants to be more to us in time of keen suffering than at any other time of our lives. "May her days of suffering be her best days," prayed one of the pain-racked, disease-stricken wife of a dear friend. A parent's love is never s tender as when a little child clings to it through tears of sorrow, in agony of body or mind. So God's love, unsearchable in its richness at all times, means most to us when we cling close to him unseeing in the midst of suffering. The closer we get to his love, and the more we realize our utter dependence upon it, the better our days will be. Let us not rob ourselves of the blessing He longs to send us in these our best days of need. S.S. Times.

"Sorrow is apt to be selfish. The soul, occupied with its own griefs, and refusing to be comforted, becomes presently a Dead Sea, full of brine and salt, over which birds do not fly, and beside which no green thing grows. And thus we miss the very lesson that God would teach us. His constant war against the self-life, and every pain He inflicts is to lessen its hold on us."

## JEWISH CLAIMS FOR MISSIONARY WORK.

It appears to me that one of the strongest motives we should have for earnest efforts to bring the Jews into the full blaze of gospel light is gratitude. We owe to their nation all the light we enjoy. They are the people to whom God revealed His will for the benefit of the whole world. To them, in their preservation of the Old Testament writings, we owe all the knowledge we possess of the early history of the human race, and all the promises and prophecies, so dear to the Christian heart were transcribed by Jewish hands. In the fulness of time came their Messiah, our Saviour and Divine Master. This God-man, the Light and Life of all the world, was himself, according to the flesh, a pure Jew, an Israelite indeed, a Prince of the royal house of David. He loved his own nation so dearly that even on the eve of His cruel death in the metropolis of His country, He wept bitter tears over Jerusalem when He thought of the sufferings in store for His countrymen. Christ's last command was that His message of good tidings was to be preached first in Jerusalem, then to all nations. The early missionaries understood his words literally, and in every place offered the Gospel first to the Jews, then to the Gentiles.

We must also bear in mind that we owe the New Testament, that book of books for us, almost entirely to the Jewish writers, and that Jewish feet first carried the message of peace to all the then known world. The Christian nations of the earth also owe to the Jews the foundation of all their best laws. These old, divinely-taught laws are the most perfect foundation on which to build our modern codes. Moses, the Jew, stands today in the light of all modern discoveries in political and social economy as the most far-seeing legislator, the cleverest social economist and sanitary reformer the world has ever seen. His laws for personal and social purity, and for the protection of women, are the best fitted for the rearing of a healthy, contented, and virtuous people.

The Jews have also given to the world the men of mightiest intellect, and they have ever been the people with the truest conception of God Himself. The highest office of the human intellect is to rise from the creature to the Creator, and for thousands of years, this particular people, surrounded by idolatry, have worshipped the wise, the eternal, the almighty God of Abraham. We cannot but be interested in the intellectual life of that people who long ago learned that "The fear of the Lord is the beginning of wisdom; and the knowledge of the Holy One is understanding."

To the Jew also belongs the first idea of proper education, and a system of social equality. They had no privileged class, no law for the rich and a different code for the poor man. These people have also given to the world the most artistic architecture. Italian and Grecian art and architecture, the admiration of the earth to-day, was the outgrowth of Assyrian adornment which was probably the work of those men who had seen the splendour of that temple built under the direction of God himself. Their sacred chord of color, blue, red, and scarlet, with gold and white, is the fixed basis of all coloring and painting in every age.

The Jews are without controversy the most wonderful people in the world. They can trace their history

back by authentic documents farther than any other nation upon earth. They have a law-giver of the time of the Pharaohs, whose laws are still obeyed; a monarch whose reign ceased three thousand years ago, and yet his wisdom is still a proverb to all the world; a sweet singer whose psalms ring through every Christian church today. No prince ever did so much for his nation as their Prince who died on Calvary; but for Him the Jews would only be known to-day as an ancient Oriental nation. But Jesus of Nazareth has fulfilled for them their wildest dreams of a Messiah. He has hung their laws in every Christian church, their psalms fill every vaulted roof, while nations have found solace in the parables of Galilee. The books which have the widest circulation and exert the mightiest influence on the human race have been written by the Jew. In history, music, medicine, and every branch of science, we find noble Jewish names. To-day the press of Europe is largely in Jewish hands. Wolff's telegrams have entered all European nations, and Wolff is a Jew. A fourth of all the railroads of Russia are in Jewish hands. Rothschild holds the reigns of power in many European nations through his immense wealth — indeed the money needed to evangelize the world is today in Jewish hands.

In view of all this, can we not realize that if once the veil could be taken from their eyes, and they would see Jesus as their Messiah, what a mighty influence they would exert upon the affairs of that kingdom which we work and pray for. As the Editor of the work entitled "Jews and Christians" says: "As a nation they have been wonderfully preserved by an everlasting covenant, as a people whose are the adoption, and the glory, and the giving of the law and promises. The Israelites scatter among the nations of the world are, as God said they should be. His witnesses. They are themselves the fulfillment of many prophecies, the monuments of God's purposes, faithfulness, truth, and justice. We firmly believe that before them lies a great and glorious future, and that the possession of their land, though not interrupted, is secured to them by God's unalterable covenant, and that in the not far distant future it will again become their own. We are fully persuaded that the Israelite will once more be brought into favor, and that their restoration and salvation will be followed by unprecedented blessings upon all the nations of the world. Should we not then desire to have a share in so glorious a development and so magnificent a consummation?—The Message.

## A CHILD'S PRAYER.

Lord, teach a little child to pray,  
And fill my heart with love;  
And make me better every day  
To dwell with thee above.

## PRAYER.

O Lord, who art our Guide even unto death, grant us, we pray Thee, grace to follow Thee, whithersoever Thou goest. In little daily duties to which Thou callst us, bow down our wills to simple obedience, patience under pain or provocation, strict truthfulness of word and manner, humility, kindness; in great acts of duty or perfection, if Thou shouldst call us to them, uplift us to self-sacrifice, heroic courage, laying down of life for Thy truth's sake, or for a brother. Amen.—C. G. Rossetti.

## BEING HONEST WITH YOURSELF AND GOD.\*

Our first duty is to examine our own hearts. When we come to know ourselves, we will know others also. Talk to them as you used to wish some other Christian would come and talk to you. Seek God's direction in this as in all things. Speak when He gives the word, and then wait and pray till it comes. Is it such a heavy cross to do this? Well, do not shun the cross because it seems heavy. It is often so only in seeming. We must learn to bear the cross, if we would be Christ's disciple. A word spoken for Jesus may cost a momentary struggle, but it may also win a soul to God, and open to you a well-spring of eternal joy. Do not shun the cross because it may for a moment be heavy. The rod of God's displeasure is heavier still.

Sometimes we analyze our neighbors' character, and it may be severely criticize their faults and comment freely upon their failing, forgetting that we ourselves are possibly as faulty as they are, and could, if we chose, tell far worse stories about ourselves and know that they were upon merely hearsay.

One thing we do know; that all have sinned; that all the world is guilty before God. Some have sinned secretly and others openly. Some have lacked opportunity to do wrong, others have found it. Some have been hedged in by prayers, and others tormented by reproaches. Every passion or inclination, however right in itself, may overstep its proper bounds because lawless, and so be sinful. This lawlessness is in the natural man; in him before it breaks out; and it will remain in him, till he is made a new creature in Christ Jesus, by the power of God's Word and Spirit.

The self-deceived are of all others the worst deceived. Consider thyself in the spirit of fairness and honesty. No man can tell what an evil heart, a tempting devil, and a convenient opportunity may lead him to do. Those who know most of the plague of their own hearts, and the utter weakness and worthlessness of human nature, feel the least surprise at the falls of those around them. It is the old story, the falling of a race that is fallen already; the kindling by a spark, of a brand that has already experienced the fierceness of the flame. They have been the tempted, tried and overthrown; it might just as easily, but for the restraining and powerful grace of God, have been he.

Consider thyself, and your speech to the erring will be always in tenderness and love. Pity those who have erred and been led astray, for your own steps may slide upon slippery places, may wander away into strange and forbidden paths, before you are aware. Put yourself in the place of the wrong-doer. Remember how you have been tempted and how your soul has stood giddy and affrighted on the very verge of the awful depths. Be merciful to others, lest God give you up to fall, and thus show you your frailty and so humble your pride. Sometimes it needs but a gentle word to save a tottering soul from a fatal plunge. There are those all around us who need salvation; who are often even longing for it. Let us be honest with God who places in our way such opportunities, and win them to Him.

A little boy listened attentively to a sermon on the text: "I keep under my body and bring it into subjection." When he returned home, he was asked what was the text of the sermon that day. He replied that he had forgotten just the words of the text, but it was about "keeping the soul on top." He had gotten the real message, though he had forgotten the words of the text. What a rule for Christian living—"keep the soul on top!"

\*Young peoples topic for March 3, 1907.  
Luke 12:1-3; Josh. 24:14.

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OTTAWA, WEDNESDAY, FEB. 27, 1907

In letters received from Australia by  
members of the late Principal Rainy's  
family, it is stated that his last words  
were, "I am satisfied."The late Principal Rainy didn't think  
't worth while for his family to publish  
a biography. In any case, he has pro-  
hibited any of his relatives being the  
biographer.Missionaries in the Pacific Islands re-  
port that France has ceded Tahiti to  
Great Britain in consideration of ter-  
ritorial concessions in Indo-China. The  
report lacks confirmation.The tables of contents of The Contem-  
porary for February is a most inviting  
one. Merely to mention the topics dis-  
cussed, along with the name of the writ-  
er, will be enough to insure a desire to  
peruse the magazine. Here are a few of  
the principal papers: "Macedonia and the  
Neutralization of Constantinople," by  
Edwin Pears; "Lords vs Commons," by  
Herald Spender; "North Eastern Asia  
After the War," by Alexander Ular; "Gov-  
ernment and Discipline of the Church  
of England," by Rev. J. Frome Wilkin-  
son; and "Japan and Russia: How Peace  
was Brought About." As is usual the  
review of recent books, by "A Reader,"  
is well done. Leonard Scott Publication  
Co., New York City.A neatly printed book of nearly 300  
pages is devoted to a report of the first  
convention of the Presbyterian Brother-  
hood, held at Minneapolis, last Novem-  
ber. A number of the addresses are  
given in full, along with a couple of  
sample constitutions. Among those who  
spoke or read papers before the conven-  
tion were such well known men as Rev.  
Robert E. Spear, Rev. Charles G. Trum-  
bell, Rev. J. Wilber Chapman, Hon. W.  
J. Bryan, and our own Rev. Dr. Charles  
W. Gordon, of Winnipeg, whose theme  
was Brotherhood: its responsibilities.  
Send 25 cents to the Presbyterian Board  
of Publications, Philadelphia, Pa., and  
get a copy of this valuable report.

## POWER OF GOLD.

We would like to call attention to an  
address delivered at the annual exercises  
at Baltimore, commemorating the open-  
ing of the John Hopkins University.  
The speaker was Hannis Taylor, former-  
ly United States minister to Spain. Mr.  
Taylor is professor of international and  
constitutional law at Columbia Univer-  
sity at Washington. His subject was  
"The Relation of the South to Pending  
Problems."Toward the end of his address Mr.  
Taylor paid his respects to the modern  
enormous fortunes and the philantrop-  
ies resulting from them. He said:"I know of no monster so dangerous  
to the life of a Republic as one who  
can in a moment throw bewildering mil-  
lions in one direction or the other, es-  
pecially when those millions grow out  
of abnormal legal and economic condi-  
tions that should not exist.""The omnipotent dispenser may throw  
his millions in a good direction to-day.  
It is sure to be in a bad one to-mor-  
row. But most and worst of all he is  
an image-breaker; he is an iconoclast,  
who shatters the ideals upon which the  
life of this nation was founded. There  
was a time when men admired poets,  
orators, theologians, philosophers, novel-  
ists, historians. There was a time when  
our young men thought it worth while  
to strive to be like Marshall, Webster,  
Emerson and Washington Irving.""But how long will these delusions  
last under the teachings of the new gos-  
pel, which proclaim that nothing is  
really worth while except the brute force  
wielded by masses of money."

## MOVING PICTURE PRIZE FIGHTS.

Canada has had too many exhibitions  
of moving pictures of prize fights. These  
exhibitions ought to be prohibited. Ne-  
vada is not the only state in the Amer-  
ican Union in which "finish" prize  
fights are permitted by law; there they  
are courted, and the day of the event  
made something like a public holiday.  
California, and conspicuously Los Ange-  
les, comes next in leniency, though there  
the fights are not supposed to be a  
"finish." In some other states and cities  
the reality of a prize fight is dependent  
upon the official interpretation of the  
laws permitting "boxing" contests. But  
everywhere, so far as we are aware, the  
moving picture machine, which presents  
the details of the fighting in the most  
life like manner, is permitted to edu-  
cate the small boy, as well as his par-  
ent and older brother, in the "manly  
art." These moving pictures of prize  
fights make up for the small degree in  
which they lack the offensiveness of the  
real fight by being exhibited at an ad-  
mission fee that it can pay, while seats  
at the fight itself are so costly as to shut  
out many who would otherwise come un-  
der its influence. Furthermore, the  
royalties from these machines go far to  
make the fighting game profitable. Get  
after the picture machines and the  
newspapers whose "news" sense is  
stronger than their moral sense, and  
prize fighting will be attacked at its most  
vulnerable points.

## MISSION FUNDS IN DANGER.

The sub-poiined statement showing  
amounts contributed to the Mission and  
other schemes of the church, indicates  
that a very large amount must be re-  
ceived by the treasurer within the next  
four days if the Presbyterian church is  
to do her work without incurring debt  
or withholding from her labourers the  
amounts due. Home and Foreign Mis-  
sions and Augmentation are very ser-  
iously in danger of having large deficits.  
This is especially the case with Home  
Missions. The expenditure of the com-  
mittee this year will be fully \$15,000  
more than last year, and the amount  
received is nearly \$4,000 less than last  
year at the same date. There will al-  
most certainly be a deficit of \$20,000 un-  
less some of our wealthy men and  
strong congregations, and congregations  
which have given nothing to the fund,  
come promptly to the rescue before  
Thursday, February 28th., when the  
books will be closed.A'm't  
still re-  
ceiv'd  
Feb. 23 Feb. 23 Feb. 28  
1906. 1907. 1907.

Knox College .....	5,907	5,854	7,146
Queen's College .....	2,383	2,989	5,331
Montreal College .....	2,108	1,549	3,451
Manitoba College .....	3,482	3,280	8,420
Home Missions .....	114,849	119,935	29,965
Augmentation .....	23,203	25,303	19,697
Foreign Missions .....	75,752	75,240	36,769
Widow's & Orphan's .....	8,974	8,773	7,225
Aged & Infirm Min. ....	12,246	11,279	8,721
Assembly .....	3,590	3,588	4,412
French Evangelization ..	19,729	14,474	5,526
Pointe-aux-Trembles ..	9,965	9,169	7,331
			\$13,985

JOHN SOMERVILLE,  
Interim Treasurer.Presbyterian Church Offices, Toronto,  
February 23rd, 1907.The 'Presse,' of Montreal, in an arti-  
cle last week, said: "It is well known  
that each time a religious dispute arises,  
our separated brethren reproach the Ca-  
tholic church with not encouraging the  
propagation of the Holy Scriptures  
among its faithful. That argument has  
not been much in vogue since the famous  
encyclical of Leo. XIII. on biblical stud-  
ies. It will not be in vogue at all  
after the efforts of the present Pope to  
spread in the vulgar tongue the Holy  
Book among Catholic families.  
Pius X. has written a letter  
to Cardinal Cassatta, president  
of the St. Jerome Society, congratulating  
him on his work of spreading the Scrip-  
tures. Five hundred thousand copies of  
the Gospels have already been distri-  
buted through that society. The Sove-  
reign Pontiff insists specially upon the  
importance of combating the idea that  
the Catholic church does not allow and  
impedes the reading of the Holy Scrip-  
tures in the vulgar tongue."The late Rev. Dr. John G. Paton, the  
famous New Hebrides missionary, was  
born at Kirkmahoe, near Dumfries.It was announced from Berlin that  
Germany was not disposed to favor the  
inclusion of the armament question in  
the programme for The Hague peace con-  
ference.A resolution expressing unabated con-  
fidence in Sir Alexander Swettenham  
was carried in the City Council of King-  
ston, Jamaica, on the 5th ult.



## WELL WORTHY OF CAREFUL THOUGHT.

By Ulster Pat.

Sir:—The words of the wise are as goads; and as nails well fastened are the words of the collectors of sentences which are given from one shepherd. And as for more than these, my son, be warned; of making many books there is no end; and much study of them is a weariness of the flesh." The late Rev. Dr. Watson, of Beaverton, one of the most scholarly ministers of the Auld Kirk in Canada, told me that at that time, and he was well past middle life, he had read but one novel. The circumstances were, as I recall them, a parishioner on his death bed told him that he had read so much fiction that he could not regard even the Bible as anything more than a tale written for the entertainment of its readers. In order to realize, if possible, the position of the sick man, the good pastor got one of Scott's novels and read it, with the result that he could not conceive of anybody writing such a book when it was not true. This is an extreme case, no doubt. But is not it a fact that the novel is to-day more widely read, more carefully studied, more influential, and more generally quoted than is the Bible, which is the word of God? Even in the pulpit, the writers of the "many books" against which the wise man warned his son, are quoted oftener than are those who collect "sentences from the one shepherd." And with what result? Lack of definite thinking, loose views of theology and doctrine, confused ideas of truth and error, an easy-going impression that "one religion is as good as another," and a happy-go-lucky assurance that so long as a man "does his best" God will not be severe in judgment of what "mistakes" he may make. Many "religious" publishing houses are turning out and pressing the circulation of works that are undermining spirituality in the church, and refusing to issue orthodox writings because they "will not pay" so well. In one of these "popular" novels issued lately a trick is attributed to the Moderator of a western presbytery the counterpart of which occurred in the Canadian Parliament not long since, and was there characterized in words that were true, but which would no doubt be declared "scandalous" were I to apply them to members of a church court. And adherence to the Westminster confession is scoffed at in a manner that can afford satisfaction only to the enemy, or to those guilty of the offence made so little of. While I regard the Bible and the Bible only as the religion of Protestants, I still think that those who are associated for the promulgation of the gospel must agree as to what that book teaches, for unless they be agreed they cannot walk, much less labor, together.

One frequently hears good people lament the prevalence of novel reading. Often these come within the scope of Cowper's lines, "each thinks his neighbor makes too free, yet likes a slice as well as he." But are not our Sunday schools among the active agencies for cultivating a taste for fiction? and this unnecessarily as well as unwisely. In adventure, thrilling heroism, narrow escapes, and wonderful pluck, energy and enterprise, missionary truth is stranger than fiction, and its relation more attractive and entertaining. Make up the Sunday school library of the works of Paton, E. R. Young, Macdonnell, Grenfell—narratives of deep sea missions, Missions in the New Hebrides, South America, China, Japan, India, etc., and I'll warrant the boy who reads such will be more manly and imbued with a deeper missionary spirit than the one who reads the most popular—and consequently, of course, the best—novels, however "religious" they may be. Then there is the Sunday school paper, The Canadian Presbyterian will probably find nothing better suited to his requirements than

East and West, and other publications of his own church. But if he desires anything supplementary to these, let him look to the motherland. Above all things beware of the cheap—and nasty, I had almost written—papers pressed upon him by "enterprising" publishers in the neighboring republic. I lately had submitted for my perusal, by a young teacher in a neighboring Sunday school, a monthly "help" magazine for adult class teachers. From beginning to end the god most praised was "success." Whole pages of description—one of them from a class in Canada, I am sorry to say—told of pleasant entertainments, popular schemes, numbers and attractions, but God was almost forgotten—He was neither praised or His glory mentioned, and as for seeking His guidance or direction, it never seems to have occurred to one of these zealous workers that they needed such a thing. To-day I have examined a girl's weekly by the same publishers, and though it is a Sunday school paper nominally, I had gone over seven pages, four columns to the page, without seeing the slightest reference to God or the Bible—I beg pardon, on page seven I did read that Thales, who lived six hundred years before Christ, discovered electricity; but so far as fixing a date it would have been quite as accurate—and Biblical—to say that that great Greek lived six hundred years before Indus Iscariot or Pontius Pilate. On the eighth page, God is mentioned less than a dozen times, in two Sunday school lessons, but the third, the international temperance lesson writer, skillfully avoids any reference to the Deity. Then there is a "hide and seek" puzzle competition, in which no mention is made of Bible or God. Two novels with titles not suggesting any sort of "religion" are offered; and there are two advertisements, in one of which the doubtful "learning" of "imitation jewellery," appearing as good as the real thing—a suggestion of deception is offered to the young, and the other offers a dollar on easy terms to those who should be learning the dignity of honest labour and the joy of God-fearing independence. The lessons are rubbishy and indeed so is the whole production. Mr Editor, I am weary of the task of examining the thing—won't you let me leave comment to the intelligent readers of The Dominion Presbyterian?

The 'Missionary Review' tells of a new form of collection adopted by Korean Christians. The offering is the pledge of a certain number of days to be devoted to evangelizing. Both men and women contribute. In one Christian congregation of a few hundred attendants over thirteen hundred days were offered for such work. One man gave thirty days and others gave a week's or two or three days' time, as they could spare. By the terms each one who contributes is to go a distance from home to some wholly heathen locality, and to spend the full period of the designated time in preaching the gospel to those who have never heard it. Without any other aid than that of passive encouragement from the missionary force, this movement has come to be one of mighty power among the churches, and already eight or ten thousand days have been pledged and most of them worked out faithfully. Aren't there many Christians in the home churches who might make like offerings, redeeming their pledges of work in needy countries not very far from their own homes?

The Shah of Persia lives and dies "in the midst of splendors that defy description." Besides the \$10,000,000 peacock throne there is the terrestrial globe which his father had constructed of pure gold with 51,000 precious stones, used to indicate the conformations of lands and sea. The oceans and seas are of emeralds, Persia is marked with turquoise, India with amethysts, Africa with rubies, England and France with diamonds.

## HATRED OF BRITAIN IN INDIA.

Mhow, 14th January, 1907.

Rev. Dr. Mackay, F. M. Secretary, who is visiting our mission stations in India and China, sends us the following interesting and suggestive notes:

Dear Mr. Robinson,—I find it harder than I expected to implement my promises as to correspondence. The time is shorter and the work more widely distributed than I anticipated. Yet I enjoyed every hour of it, so far. Not only is the welcome cordial, but the country is fascinating and the work encouraging. It is indeed necessary to see it in order to know how encouraging it is. Statistics give us inadequate idea of the results. Of course baptisms are interesting and they are growing too. I spent a day last week with a missionary who baptized 600 last year; and another, in the same mission, baptized 1,700. But even that is not all. The numbers make it more easy for others and engage attention. I heard a missionary the other day at Bareilly address the native witnesses of a Christian service, and one of the Mohamedans "spoke out in meeting" and said "the whole country is coming over to you." They feel that the crust is cracking under their feet. There will some day be a great upheaval, a new India it will be.

But what kind of an India will it be? I have had in different quarters conversations with young men, the educated young men—and almost invariably they hate their British rulers. It is very outspoken and very bitter. If what I have seen is at all representative of what prevails generally elsewhere, then there is trouble ahead.

Nobody can honestly deny the fact that Great Britain has brought peace and prosperity here; yet in their hatred they will, if not deny, try to minimize explain away. It is true that they are helpless; but not more so than the Russians, under the heel of a cruel and despot administration.

Why this hostility exists towards a government that can fairly be called righteous and beneficent, may be hard to explain. Of course an educated citizen of a country having a population of 300,000,000 resents being ruled by a paltry 1,500 Britishers, representing the British crown. That is not the chief difficulty, however. It is the haughtiness of the Britisher that is resented. One man who does business in London told me "I like the English man at home; he is courteous and gentlemanly; but I hate him in India, he has left his manners behind him."

That possibly as much as any other cause explains the present ominous conditions. Certainly they are ominous, and the schools and colleges are the hot beds. Not Christian schools; and that the authorities do not seem to recognize. The Government tries to be impartial and usually is, but when any favours are going they usually go in the other direction.

However I did not begin this letter with this discussion in view, yet it is ever before me. No man who loves the British Empire as I do, can fail to feel somewhat concerned. What will help to save this situation at present is a large diffusion of Christian ethics, along with the rapidly extending secular education. India is a great country. Some day she will rule herself, but it should come naturally and the separation should be with good will on both sides, Yours sincerely, R. P. Mackay.

STORIES  
POETRY

# The Inglenook

SKETCHES  
TRAVEL

## MOTHERS OF THE OLD TESTAMENT.

By Ellen C. Pratt.

Methods of bringing up children have doubtless changed since Eve's exultant cry over her first born, "I have gotten a man from the Lord," but has there been any change in the essential traits of motherhood? Perhaps a backward look at the mothers of the Old Testament may help answer the question. It is not to any extent a woman's roll call, the list of old time worthies, but now and then a name appears and we read between the lines the story of a woman's love, sacrifice or devotion or of her ambition, deceit and cruelty.

Poor Eve, she was easily the first lady in the land, but she had no precedent to guide her in rearing that turbulent man child; no woman's clubs, no manual of instruction, not even a mother-in-law to advise! Did she give the boy too much of his own way that he came to so sad an end, and learning wisdom by experience did she guide his gentle younger brother into right ways so that he and his offering pleased the Lord?

Sarah, the beautiful mother of nations with her fierce jealousy of a rival and her doting fondness for the boy of her old age—the dreaming Isaac was more of a mother boy than a chip off the old block, the sturdy, faith-filled Abraham. And poor Hagar, what mother heart of to-day does not understand her desolate cry, "Let me not see the death of the child!"

They all had mothers, those saints and sinners of the olden time, but how far were they responsible for the virtues and vices of their sons. How far are we, the women of to-day?

Scheming Rebekah has many a modern prototype when she courageously leaves home and kindred to go to a strange land at the Lord's call, as she shows partiality to the son who had much of her own craftiness, and as she leads him to cheat the blind old husband who trusted her. There are modern Rebekahs who help their boys to deceive father and keep from his knowledge things which he ought to know.

Leah, the unloved wife, comes before us rejoicing in her group of sturdy sons, and Rachel, mourning in her childless tent, but given at last a Joseph to be his father's darling and a Benjamin, for whom she gave a life for a life. Perhaps of all the mothers of the dear old Book, Hannah claims most of our love and liking, with a strong desire of the Hebrew woman for a child who might be the promised seed, with her faith in God, which prompted the prayer for a child, the intense gratitude for the answer and the whole-souled return which gave the beautiful boy back to the Lord, satisfying her heart with the yearly visit to him and the fashioning of little garments to meet his growing need. We do not wonder that of Samuel, son of such a mother, it was written, "The Lord was with him and did let none of his words fall to the ground."

Ischebel, sorrowful mother, with the sword hanging over the head of her beautiful baby, what hopes and fears filled her heart as she wove the basket cradle for the river brink! There are sorrowful mothers to-day with nameless horrors threatening their little ones, dangers not always averted, though surely the Heavenly Father who cares for the sparrows, cares much more for the children.

That man of Mt. Ephraim who stole so many shekels of silver from his mother must have had a bad training, for she cursed the unknown thief when she thought the silver lost and when it was restored she had no better use for it

than to make a graven image for a household god.

Who has not admired the gracious lady of Shunem, with her hospitality, her dignified refusal of reward since she "dwelt among her own people," and who has not rejoiced with her in the gift of a child and sympathized in her anguish as she holds the dying boy in her arms, lays the lifeless little form on the prophet's bed and slacks not her riding till she falls at the feet of the man of God.

That mother who came back out of the land of Moab where two graves held her only sons, must have been as pleasant a woman as her name, Naomi, signifies, since her daughter-in-law was willing to leave kith and kin for love of her. Evidently a mother-in-law was not so butt of ridicule in those days. And Ruth herself, loving, loyal, beautiful, surely she was true mother to little Obed who was the father of Jesse, who was the father of David.

We sorrow for Rizpah, heartbroken mother of murdered sons as she sat day and night beside the precious bodies to drive away the birds of the air and the beasts of the field; and since war has not ceased, even in this twentieth century, many a mother's heart responds to the old-time tragedy while her thoughts keep watch over her unburied dead. Even the mother of that naughty King Sisera had mother love and longing as she cried through her lattice, "Why is his chariot so long in coming?" Mothers of to-day do you ever watch through long hours for the coming feet of your boys, perhaps of your naughty boys, imagining many an accident while you cry, "Why is he so long in coming?"

Good King Hezekiah who reigned twenty-nine years in Jerusalem and brake down the images and cut down the groves and trusted in the Lord God of Israel; surely it was no accident that recorded the name of his mother, Abi, daughter of Zachariah, nor any mystery that her son should be prospered of the Lord. And the boy king, Josiah, coming to the throne when eight years old must have owed much to that good mother, Jedidah, who taught him to do that which was right in the sight of the Lord.

It is true that piety was not always an inherited gift, for when Axa with a perfect heart was trying to make reforms in his kingdom, he had to depose his mother Maachah because of her idolatries.

It would hardly seem possible that such a woman as Jezebel should have a righteous son and it is no surprise to find Joram coming to a dishonored grave. Those mighty men of war, Joab and Amasa, did their prowess and courage come from Zeruah and Abigail, the mothers who were themselves older sisters of King David?

The recorded list of mothers in the Old Testament is a short one, but their names are all in a larger book of remembrance and though times and manners change, yet as face answereth to face in water, so does the mother heart of the far away past, answer to that of to-day.—Selected.

Never depend upon your genius; if you have none, industry will supply the deficiency.—Ruskin.

Set yourself earnestly to see what you were made to do, and then set yourself earnestly to do it; and the loftier your purpose is the more sure you will be to make the world richer with every enrichment of yourself.—Philip Brooks.

## "THANK YOU."

Several winters ago a woman was coming out from some public building when the heavy door swung back and made egress somewhat difficult. A little street urchin sprang to the rescue; and as he held open the door she said, "Thank you," and passed on.

"Cracky! d'ye hear that?" said the boy to a companion standing near by him.

"No; what?"

"Why, that lady in sealskin said, 'Thank ye' to the likes o' me."

Amused at the conversation, which she could not help overhearing, the lady turned round and said to the boy:

"It always pays to be polite, my boy; remember that."

Years passed away; and last December when doing her Christmas shopping, this same lady received an exceptional courtesy from a clerk in Montreal, which caused her to remark to a friend who was with her:

"What a great comfort to be civilly treated once in awhile—though I don't know that I blame the store clerks for being rude during the holiday trade."

The young man's quick ear caught the words, and he said:

"Pardon me, madam, but you gave me my first lesson in politeness a few years ago."

The lady looked at him in amazement, while he related the little forgotten incident, and told her that that simple "Thank you" awakened his first ambition to be something in the world. He went the next morning and applied for a situation as office boy in the establishment where he was now an honored and trusted clerk.

Only two words, dropped into the treasury of a street conversation, but they yielded returns of a certain kind more satisfactory than investments, stocks, and bonds.—The Congregationalist.

## THE SIN OF VULGARITY.

"Bishop," lightly asked one of a group of young golf players as they came up with an elderly man taking his holes.

If that our eyes might sometimes see leisurely—"bishop, when I make a bad drive and express my feelings with a word beginning with a large D, is it a sin?"

"Sin, Oliver?" returned the bishop, as he poised his stick to play. "Sin? It's surely vulgar."

The girl's proud face flamed, and turning on her heel, she left her companions to make their own applications of the bishop's incisive reproof.

One of the saddest things about the too prevalent looseness of modern speech, is its growing adoption by the more "bachelor" girls. A young woman recently used an expression that caused her twin brother to turn upon her in amazement and anger.

"I happened to overhear you say that the other day," she replied, bravely, though with burning face; and then she quoted Lanier's lines:

"Shall ne'er revail the woman's plea,  
We maids would far, far whiter be  
Men maids in purity?"

"I shall never offend again," the young fellow replied, gravely. "Thank you, Helen, nor can I ever forget that it was I who forced that word to your lips."—The Youth's Companion.

Art thou a beggar at God's door? Be sure thou gettest a great bowl, for a thy bowl is, so will be thy mess. According to thy faith, saith he, be it unto thee.—John Bunyan.

He has not learned the lesson of life who does not every day surmount a fear.—Emerson.

## PILLOWS AND PRAYERS.

One night the mother of two little girls was away at bedtime, and they were left to do as they would.

"I am not going to pray to-night," said Lillian, when she was ready for bed.

"Why, Lillian!" exclaimed Amy, with round eyes of astonishment.

"I don't care; I am not going to. There isn't any use."

So she tumbled into bed, while Amy knelt and prayed. The little prayer finished, and the light extinguished, Amy crept into bed. There was a long silence, then Lillian began to turn restlessly, giving the pillow a vigorous thump, and saying crossly: "I wonder what is the matter with that pillow!" Then came a sweet little voice from Amy's side of the bed: "I guess it's because there isn't any prayer in it."

A few minutes more of restlessness, and Lillian slipped out of bed, and knelt in prayer. Then all was quiet and peaceful, and the two girls slept.

Is there a prayer in your pillow when you go to sleep at night?—Selected.

## WHEN THE MOUSE SCORED.

One day while standing at my window watching the shifting clouds and the drowsy swaying of trees, my attention was called to the peculiar actions of a large Maltese cat in the field beyond our lawn. It would crawl along, stop, fumble something, then go on a little distance, keeping this stopping and fumbling up for some time.

At last the lawn was reached, then through the fence the something came, followed by the cat. Then I saw what it was—a poor little mouse that the cat had been tormenting.

The cat was too well fed to kill and eat its prey, but just indolent enough to torment and worry its poor victim.

On and on they came across the lawn. The cat would catch the poor little thing in its claws, mouth it, and then let it go. Poor mouse, thinking he was free, would try to make good his escape, but the respite was only for a few minutes, when he would be grabbed again.

Across the lawn and up the terrace they came, just below the window where I was standing. When the top of the terrace was reached the cat gave his victim one more squeeze, looking delightfully at the poor exhausted thing, as much as to say, "I could kill you and eat you if I wanted to."

You know it was the last straw that broke the camel's back, so this last squeeze and indignities were too much. The mouse turned around, faced the cat, sat on his hind legs like a squirrel when it eats a nut, and when the cat made another attempt to molest him the mouse slapped the cat a well-directed blow in the face with his little paw. The cat was so taken completely by surprise and so thoroughly disgusted with himself that he turned and fled, like the coward he was, and the mouse disappeared in a hole close to the cellar wall. I was as surprised as the cat, and thoroughly enjoyed the discomfiture of poor pussy. I think it was the most amusing thing I ever saw, and if I had not seen the whole thing I would have been tempted to doubt the story if it had been told me.

Make this forenoon sublime,  
This afternoon a psalm, this night a prayer,  
And Time is conquered, and thy crown is won.

Allow thyself to complain of nothing,  
not even of the weather.

If we must suffer instead of serve, let us suffer heroically as we would serve. It may be that suffering is the highest service we can give the world.—Byron Palmer.

## THE FAMINE IN CHINA.

A Shanghai periodical says: "To show the possible unity of the Chinese Christians, if a worthy object is reasonably presented to them, and their willingness to shoulder responsibility, we mention the comparatively large sums of money for the famine that have been sent all the way from Manchuria to Canton, and the western provinces and even from abroad. However, funds received so far by the Shanghai foreign relief committee are inadequate to attempt anything proportionate to the need, so we are letting the Chinese Government and the native charitable societies do what they can, though the time when the situation will be beyond the Chinese agencies is rapidly approaching, and missionaries are hoping to dispense relief in conjunction with the Shanghai committee. As to the famine situation the gravity in Kiangsu and Anhui provinces is increasing and it is over five months to the next harvest. Several millions are on the verge of starvation, about four millions are destitute in the devastated region, which no such disaster has visited, it is said, in several generations. At Chinkiang there are ten thousand refugees, at Nanking twenty thousand, at Yangchow twenty-five thousand, and four hundred thousand at Tsing Kiangpu. At other cities also large numbers have gathered, in all over a million persons, it is estimated, have collected in these camps, which may become hotbeds of disease. So the missionaries have urged the officials to try to have the people return to their homes, though it is very difficult to persuade the hungry and desperate refugees to return, as they fear they will not be cared for if they leave the cities.

"At the rate of two cents for each person it costs twenty thousand dollars to feed for one day the one million refugees about the cities, without saying anything of the numbers who are still left in the country. It will take millions of dollars to save all the hungry ones, and it is beyond our hope that such a sum will come from all the avenues of help combined, but every dollar contributed will increase the power of the relief committee to save life. In the name of Him, who when he saw a great multitude of hungry people, had compassion upon them, we implore all God's people to render, all the help they can."

The 'Witness,' at the request of the Montreal Chinese Christian Endeavor Society, which headed the list with a generous sum, appeals for subscriptions to all who sympathize with fellow human beings in terrible straits.

Previously acknowledged . . . . . \$174.10  
From former closed famine fund 719.72  
Total . . . . . \$893.82  
When the amount reaches \$1,000 it will be sent at once to China.

The truer life draws nigher

Every day.

And its morning star climbs higher

Every day.

Earth's hold on us grows slighter,

And the heavy burden lighter,

And the dawn immortal brighter,

Every day.

You will find as you look back upon your life that the moments that stand out are the moments when you have done things in the spirit of love.—Henry Drummond.

When you rise in the morning form a resolution to make the day a happy one to a fellow-creature. It is easily done; a left-off garment to the woman who needs it, a kind word to the striving—trifles in themselves light as air—will do it, at least for the twenty-four hours; and if you are young depend upon it it will tell when you are old; and if you are old it will send you gently and happily down the stream of human time to eternity.

## SAVED BABY'S LIFE.

There are many mothers throughout Canada who do not hesitate to say that Baby's Own Tablets have saved the lives of their little ones. One of these is Mrs. John Shortill, Georgetown, Ont., who says: "I have no hesitation in saying that I believe that Baby's Own Tablets saved my little girl's life. From the time my little girl was three months old she cried all the time with indigestion. She was frail and puny; her food did her no good, and I was literally worn out taking care of her. The doctor treated her for some time, and finally told us he could do no more for her, and we did not expect she would get better. It was then I learned of Baby's Own Tablets and decided to try them. Before I had given her a box of the Tablets there was a great improvement. Her digestion was much improved, and her bowels, which had been terribly constipated, moved regularly. From that time she began to thrive splendidly, and is now as healthy a child as you could wish to see. We are now never without a box of the Tablets in the house. Baby's Own Tablets will promptly cure all the minor ailments of babies and young children, and the mother has the guarantee of a Government analyst that this medicine contains no opiate or harmful drug. Sold by all medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

## OUT OF THE WAY NOTES.

Five is the great sacred Chinese number.

Ants in five nests, when counted, varied from 93,500 down to 13,000.

A cork tree must be fifty years old before it produces bark of a commercial value.

In Madagascar silk is the only fabric used in the manufacture of clothing, as it is so cheap.

Corsica produces more wax than any other country of Europe, if not of the world. In former times, the inhabitants paid their taxes in wax.

A birth is announced in an odd fashion in some parts of Holland. A silk pin-cushion is attached to the door-knob. If the cushion is red, the new arrival is a boy; if white, a girl.

When a number of camels travel they are usually led by a strong bull, who keeps the rest in order. If the leader should fall ill, or be absent from any other cause, the herd almost invariably mutinies. In Asia Minor, the duty of leading camel caravans is frequently deputed to donkeys. This may sound curious, but it must be remembered that in the East the donkey is an important animal.

Electricity is fatal to the discernment of certain colors. Yellow and pink, two totally different colors, look strangely alike by electric light. Heliotrope is also like pink, and subtleties of shade are quite lost in it. No light shows up shades and colors like candles did, when those commodities were made of wax. It is certain that all the modern artificial illuminants mix up colors and shades inextricably, and electric light is worst of all.

The Icelanders have a strange but effective plan for preventing horses from straying away from any particular spot. If two gentlemen happen to be riding together without attendants, and wish to leave their horses for any reason, they tie the head of one horse to the tail of another, and the head of this to the tail of the former. In this state, it is utterly impossible for the horse to move on, either backwards or forwards. If disposed to move at all, it will be only in a circle, and even then there must be mutual agreement to turn their heads the same way.

CHURCH  
WORK

## Ministers and Churches

NEWS  
LETTERS

## OTTAWA.

Rev. F. S. Vance was found dead in his berth on the arrival of the transcontinental train at Ottawa last Thursday. The coroner found that death had occurred from consumption. The late Mr. Vance was a Presbyterian minister, and formerly stationed at New Aberdeen, C.B. He had gone West for his health, and was returning from Calgary to Halifax. The body was forwarded to the latter place.

The first anniversary of the new Eskine Presbyterian church was celebrated in fitting manner on Sunday. The anniversary sermons were preached by Rev. A. L. Geggie, of Toronto, one of the best-known of the younger ministers in the Canadian Presbyterian church, and exceptionally large congregations turned out to hear him. At the morning Rev. Mr. Geggie preached to a large congregation; and in the afternoon he addressed a largely attended meeting of the Men's Guild. The evening service was attended by so many that chairs had to be requisitioned for the seating of people in the aisles and at the back of the church. Probably thirteen hundred people were at the service. The preacher was in a particularly bright and at the same time impressive vein and his sermon was followed throughout with closest and unflagging interest. Speaking as he does with a broad Scotch "burr," his sermon was replete with the best sentiments and thoughts characteristic of the Scottish nation. The text he took from the early years of the life of Christ, giving as a title: "The divine boy, the divine youth and the crossed years of the life of Christ."

The services in connection with the opening of the new Stewarton church were continued on Sunday and again the new edifice was crowded to the doors at all his services, hundreds being turned away in the evening. Rev. R. E. Knowles of Galt, Ont., the first pastor of the church was the preacher, who in the morning sermon made an earnest appeal for a firmer trust in the Almighty, who would reward all those who placed their faith in Him and make them courageous. Following the sermon Rev. Mr. Knowles took occasion to congratulate Rev. Mr. McElroy and his congregation upon their entrance into their new church home. He recalled the beginning of the congregation when he as its first pastor began work in the old building on McLeod street. That was sixteen years ago at which time the congregation was composed of only 25 members. In the nine years which had elapsed since he resigned the pastorate he had with much gratification watched the progress of the church and could not commend too earnestly the good work which had been accomplished by pastors and people alike. He wished them greater success in the larger field of usefulness which was opening to them. At the lecture on Monday evening a large audience filled the spacious church. The pastor, Rev. W. A. McElroy, presided, and after a short programme of Scottish songs, in felicitous terms, introduced the lecturer. The subject, Burns' "Cotters Saturday Night," afforded Mr. Knowles a theme in the treatment of which he mingled wit and pathos—at one time moving his hearers to laughter, and again to tears of sympathy with the eloquent sentiments he expressed. After a hearty vote of thanks had been passed the singing of the National Anthem, the benediction was pronounced, terminating one of the most enjoyable evenings ever passed in Ottawa.

## EASTERN ONTARIO.

Rev. W. W. Kannawin, of Woodville, held communion services at Oakwood and Cambury on a recent Sabbath.

Knox church, Beaverton, has just installed a fine new organ which was used for the first time last Sunday.

The Beachburg congregation has extended a unanimous call to Rev. Mr. Robb, of Bristol, to become their pastor.

Rev. R. N. MacGillivray, of Cornwall, has been lecturing at Russell, and at the same time and place Rev. Mr. Langill, of Vars, gave several readings that were greatly appreciated.

St. Andrew's congregation, Williams-town, are making arrangements for a new fence all around the church which will greatly improve the appearance of the grounds.

Before leaving for a two weeks' holiday, Rev. W. A. Morrison was presented by the North Lancaster section of his congregation with a handsome fur coat, and a kindly worded address. Mrs. Morrison was also remembered.

Rev. D. W. Best, of St. Andrew's church, Beaverton, is preaching a series of special sermons Sunday evening which are proving of much interest; his last Sunday's discourse on "The Resurrection" is pronounced by the local paper a particularly able effort.

On a recent Sunday Rev. Dr. McTavish, pastor of Cooke's church, Kingston, occupied the pulpit in St. John's, Brockville, and was heard by large congregations. He preached two appropriate sermons, says the Recorder, and stamped himself as not only an earnest but forceful preacher.

Mrs. Duncan Alex. McMillan, of the Kirk Hill congregation, was recently, in appreciation of her long and faithful service as organist, presented with an address and a purse, containing a handsome sum of money. The address was read by Mrs. John D. McMillan; and Mrs. Alex. M. McGillivray made the presentation.

Rev. Mr. Nelles, of Mill street church, Port Hope, preaching from the words: "Herein is my Father glorified, that ye bear much fruit," said: The true church of God is the one that bears the fruits of the spirit, and in so doing shows the world the true spirit of Christianity. Next Sunday will be the last regular service of the congregation in the old building, the three following Sundays being devoted to special farewell services. Mr. Nelles preaches next Sunday Rev. Mr. Laird, a former pastor, the following.

The annual business meeting of the Maxville congregation was held on Feb. 14. The session reported 21 communicants added to the roll during the past year, and 10 baptisms. The financial reports were very encouraging. The treasurer of the stipend fund reported a balance in hand of \$253, \$54 of which was donated to the Minister, Rev. R. McKay, leaving a reserve of \$200. The treasurer of Mission funds reported \$309 received in envelope. In addition to this the W.F.M.S. reported some \$140 given to foreign work; and smaller sums were given by the Sabbath School and Young People's Society of Christian Endeavor. The church buildings were reported free of debt, which means about \$220 given for that purpose since the last annual meeting. The amount raised for all purposes exceeded \$2,100.

From an Arbroath church on the 20th ult., a man was forcibly ejected for interrupting an occasional "Hallelujah" in the course of the sermon.

## MONTREAL.

Chinese New Year Festival.—An enthusiastic gathering of the clans with the bagpipes included, was that at Westminster church last Monday evening, the Chinese not only well represented Lees, Wongs, Hums and so forth; but the various Sunday school cohorts also, by superintendents and many teachers. Rev. Mr. Oxley presided in his resourceful way, and was supported besides the dozen superintendents by Rev. Messrs. Radley of the West End Methodist church, Kinnear, Clark, Patterson, and Dr. Thomson. After the opening exercises, the Doxology in Chinese and English and prayer by Mr. Chin Seng in Chinese, followed by one of special pertinency and power by Rev. Jas. Patterson, the New-Year-Lily tune was sung, and thereafter many Scripture recitations or readings and Gospel songs as usual at these gatherings, were well rendered, the junior members of the Chinese colony Frankie, Fred, and Peter, who leads his class in lessons and conduct in a public school, being especially applauded. A brief essay on the doings at Chinese New Year by Lee Suey was also enjoyed. The Chinese orchestra, however, was the unique feature of such gatherings from the peculiarity of its instruments and music. Rev. Mr. Radley felt that such meetings of the races was helpful to China and Canada too, and hoped that the teachers might reach with the richest success in instilling into their minds the principles of the blessed Gospel, more than anything else the making of the British nation, the foremost in the world. Mr. Kinnear thought it better than a sermon as an object lesson and congratulated the Chinese for their attentiveness and appreciation for what is done for them. A number of the superintendents and Mr. Fong from New York expressed greetings also due credit to their faithful teachers, several of whom played accompaniments for the Chinese during the evening, while Mr. Chin Seng and Dr. Thomson in Chinese offered exhortations upon the New Year. Superintendent Nairn was rather glad to see them going home to China when Christians because of the wide opportunity for good influence of which we have had illustration. Supt. Cayford deplored their disabilities and the impositions to which they are subjected, hoping for speedy amendment, the chairman remark that such had been recently considered in a Ministerial Association meeting, which expressed a like hope and passed a cordial vote of sympathy in behalf of the long suffering Chinese. Ample refreshments were furnished by the teachers, who under direction of Supt. Patterson had also prettily decorated the Sunday school room, the dragon flag occupying a prominent place. Continuation of the Chinese music concluded what was pronounced a pleasant and profitable evening and conducive to good results in several directions.

In numbers the congregation of Grande Mere, Que., is rather small, but strong in devotion to its work. It is only a little more than ten years since the commencement of the cause in this place, and owing to the changing character of population, the fortunes of the church has varied considerably. Last year the congregation was raised to the status of an augmented charge, and now has a comfortable place of worship, free of debt, valued at \$2,000. Last year was the best yet; treasurers' receipts about \$1,100. Rev. H. S. Lee, M.A., is the pastor, and under his wise leadership the congregation may be expected to go forward to even better things in days to come.

## WINNIPEG AND WEST.

Rev. Dr. Fraser, of First church, Vancouver, conducted anniversary services. A very successful year is reported for the 17th inst.

The anniversary of Knox church, Regina, will be held on March 17, when Rev. Principal Patrick, of Manitoba college, Winnipeg, will occupy the pulpit.

The anniversary services were held in Carman church last Sabbath, being conducted by Rev. Dr. Hogg. The pastor, Mr. D. McKay, is cheered by the success of the past year.

A very successful year is reported for St. Paul's church, Victoria, B.C., Rev. D. McRae, pastor. Amount raised \$2,023; a fair contribution to the various church schemes; and a credit balance of \$143.00. Of the sum raised the Ladies' Aid contributed \$569; the Sabbath school, \$196; and the Y.P.S., \$75. Two hundred dollars was added to the pastor's salary.

At the annual meetings of Roland and Myrtle, work was found progressing; 28 members were added during the year. The number being large on account of the Crossley and Hunter meetings held last summer, which were greatly blessed. The giving to church schemes amounted to \$465. A month's holidays was added to the pastor's salary by the Roland congregation. F. J. Hartley, pastor; Peter Wright, representative elder; E. W. Smith, treasurer at Myrtle. Henry Webster, treasurer at Roland; Richard Wilson, chairman of the managing board at Roland, and A. Halstead, chairman at Myrtle.

## ROCK LAKE PRESBYTERY.

This Presbytery met in Westminster church, Crystal City, on Tuesday, Feb. 12th. The Presbytery has been considerably enlarged since its last meeting by the action of synod since the new provinces have been organized and the constitution of the new Synod of Saskatchewan. The reading of the minutes was somewhat a lengthy task, as there had been a number of pro rata meetings and four charges settled since the last meeting. All the reports were presented by the various conveners. The Home Mission report showed that owing to storms and impassable roads the fields had not been as well manured as was expected at the time of Synod. The report of Manitoba college showed that every charge had given collections to this scheme. Some of the mission fields had done so also; but most of them were delinquent.

Miami congregation asked Presbytery to stand alone but the latter was deferred to the May meeting.

Mr. Patterson, Waskada, asked to be licensed. On account of some beliefs Mr. Patterson was refused, and appealed to the General Assembly. Mr. MacKay had an overture to the Assembly praying that body to proceed no farther in the negotiations for union. A petition was received from the Killarney congregation asking Presbytery to settle a disagreement in their congregation. A commission was appointed to meet in Killarney and all parties were cited to be present.

The Presbytery then adjourned to meet the 2nd Tuesday of May at Miami.

The annual meeting of St. Luke's congregation, Finch, was held in the church on Thursday, Feb. 14. The pastor of the congregation, Rev. D. MacVicar, presided, and Hosea McMillan performed the duties of secretary. The different reports showed that the congregation is growing steadily in membership and financial strength. The contributions to the schemes of the church were considerably in advance of any former record. It was decided to increase the pastor's stipend to \$1,000, beginning with the past year, 1906. The spirit of the meeting was earnest and very enthusiastic.

## TORONTO.

Rev. Dr. and Mrs. Somerville are settled at 129 Bedford road. Mrs. Somerville and her daughters will receive on the second and fourth Fridays of each month.

A new organ at a cost of \$3,000 has just been installed in Parkdale church. The pastor, Rev. A. L. Geigie, has been indefatigable in his efforts to add this important adjunct to the church equipment, and has succeeded in obtaining offerings aggregating over \$5,000 already—all from the adherents and members.

In spite of the storm Wednesday evening, the social of the Dore Park church was a successful affair. The program consisted of an address by the pastor, Rev. D. C. Hossack, and solos by Miss Annie Murray, Miss Watson, Misses, Ives, Messrs, J. N. Hazelden and N. T. Ives, W. J. Thomson, principal of the public school, occupied the chair.

An effort is being made, which is likely to prove successful, to wipe off the debt of \$25,000 now resting on Victoria church, Toronto Junction. The debt is a legacy inherited from the hard times which followed the completion of the church in the early nineties. The congregation under the pastorate of Rev. Dr. Pidgeon, is now prospering, and the Ladies' Aid Society has about \$2,000 in the bank towards paying for the pipe organ to be installed during the coming summer.

In this city last week Rev. Dr. C. W. Gordon, of Winnipeg, and a number of his old Knox college friends and others met at luncheon and discussed the question of a Presbyterian brotherhood for Toronto. Among those present were Revs. Robt. Haddow, R. C. Tibb, R. M. Hamilton (these three, with the late Dr. Gilbert Gordon, Ralph Connor's brother, having formed the Knox College Quintette club, who some years ago toured Europe on bicycles), Dr. W. G. Wallace, Dr. Kilpatrick, M. McGregor and Messrs. Doran, J. M. Clark, and J. A. Macdonald.

During the first year of its existence the Toronto Presbyterial of the W. H. M. S. has collected \$7,950.17, which will be turned over to the general secretary of the W. H. M. S., to apply towards Home missions. The first annual meeting of the Presbyterial was held last week. Rev. Dr. Turnbull extended the greetings of the Toronto Presbytery and Miss Goodfellow, a returned missionary from India, gave an address on her work in India. The new officers elected are: President, Mrs. J. A. Brown of Agincourt; vice-presidents from Toronto, Mrs. A. R. Grezory, Mrs. J. C. Robertson, Mrs. John Davidson and Mrs. M. T. Carling; vice-presidents from surrounding district, Mrs. McKinnon of Woodbridge, Mrs. Cameron of Mt. Albert, Miss Smith of Georgetown; secretary, Miss Alice Crombie; treasurer, Mrs. R. C. Tibb; secretary of supplies, Miss E. Bradshaw.

Rev. W. B. Findlay, late of Niagara Falls South, was inducted into the pastorate of St. Enoch's Presbyterian church last Thursday night. The sermon was preached by Rev. Mr. Rae, of Unionville, who took for his subject, "The Power of Christ's Resurrection." Then followed the induction, the usual questions being asked the new pastor and satisfactorily answered. Rev. H. A. Macpherson delivered the charge to the pastor and welcomed him in the name of the Presbytery. He stated that, as a rule, a newly inducted pastor felt that the members of the Presbytery into which he came held aloof from him, a feeling which Mr. Macpherson endeavored to dissipate. He said among many other things that a pastor, in order to do his duty to his congregation should take an active part in athletics to keep him strong and healthy, and that he should visit the members of his congregation as often as possible. Then followed the charge to the congregation by Rev. P. M. Macdonald of Cowan avenue church, who spoke very highly of Mr. Findlay.

## WESTERN ONTARIO.

Rev. A. Stewart, of London, has been preaching in Knox church, Wallaeburg.

Rev. J. R. Clark, of London, has been lecturing on "To and Fro in London," in Knox church, Elora.

On a recent Sunday evening the service had to be abandoned, owing to Rev. Mr. Willouan suffering from a severe attack of inflammatory rheumatism.

Rev. T. J. Thompson, of St. Andrew's church, Stratford, has been conducting anniversary services in Burns' church, Milverton.

The services in the Hespeler church were conducted on Sunday by Rev. J. R. Johnston, of Preston, who read Rev. Mr. Morrow's resignation as pastor of the church.

Rev. H. R. Horne, B.A., Field Secretary of the Upper Canada Tract Society, was the preacher in Knox church, Woodstock, last Sunday morning, and in Chalmers' church in the evening. Mr. Horne is doing excellent work for the society he so ably represents.

At the annual meeting of Westminster church, Mount Forest, the reports presented were all adopted, and were in general satisfactory and encouraging. The contributions to the mission schemes of the church were \$735.03, an increase of \$115.42 over last year. A slight falling off in contributions for general purposes was reported and the Managers were instructed to take such steps as might be deemed necessary and proper to meet the deficiency. During the year, however, \$560 of floating debt had been paid off and nearly \$300 more had been subscribed for that purpose. About \$1,400 had also been subscribed towards liquidating the mortgage debt on the manse—conditionally on the whole amount being subscribed in this Jubilee year of the congregation.

## BRITISH AND FOREIGN.

Mr. John Hule, author of the recently published "Poems of the Singing Pilgrim," is a native of Argyllshire.

A penny postage stamp occupied a conspicuous position in a Bankfoot church collection plate on the 20th ult.

Sir James Saettenham, Governor-General of Jamaica, who has come into prominence in connection with the recent earthquake, is an "old Dollar boy."

Lord Lovat has given the church erected by him at Kiltarity to the Free Church, but the U. F.'s are to have the joint use of it until they build one.

The out-break of cerebro-spinal meningitis in Belfast appears to be assuming alarming proportions, and is creating a great deal of anxiety in medical circles.

The Grand Orange Lodge of Dublin, has passed a resolution protesting against the visit of Lord Aberdeen, the Lord Lieutenant, to the Pope at Rome.

Rev. Wm. Simpson, Bonhill, shows by statistics that the Church of Scotland is gaining and not losing her hold on the people in every part of Scotland.

The Duchess of Roxburghe, who was Miss May Geeler, of New York, has taken to collecting animals, and is building a miniature zoo at Floors Castle.

The finest cliff scenery in the United Kingdom is on the coast of Donegal, in the northwest of Ireland, where the variety and grandeur of the cliffs are most thrilling and impressive.

A Masonic record has been established by ex-Baillie King, of Motherwell, who recently retired from the office of P. G. Treasurer of the Provincial Grand Lodge of the Middle Ward after 40 years' service.

It is estimated that Mr. Rockefeller has given \$50,000,000 altogether for educational work, divided as follows:—Chicago University, \$21,000,000; Rush Medical College, \$5,000,000; other colleges, \$10,000,000, and General Education Board, \$43,000,000.

## HEALTH AND HOME HINTS

Add a little castor sugar to tomatoes for serving raw or cooked, as it improves the flavor in a wonderful manner.

When boiling meat keep the lid pressed down tightly. The delicate flavor and the aroma of most boiled dishes escape with the steam.

Turpentine is one of the best remedies for croup. A piece of flannel should be saturated with it, and placed on the child's throat and chest.

Oatmeal porridge should be made with water—not milk. The latter renders it less digestible, but take milk with it when it is sufficiently cooked.

Escalloped Codfish.—Take a quantity of the cooked fish and place in the baking dish, alternate layers of the fish and bread crumbs, seasoned with butter. Over all pour plenty of rich milk and bake one-half hour.

For pains in the face and teeth take two teaspoonfuls of flour, the same quantity of grated ginger, and mix them well together with sufficient spirits to make a thin paste. Spread this on a linen rag and apply it to the part affected on going to bed, wrapping a piece of flannel over all, and it will effect a cure.

Escalloped Onions.—Boil the necessary number until thoroughly tender; prepare a white sauce made of one cup of milk thickened with a small tablespoonful of flour and the same amount of butter rubbed together until smooth, and seasoned. Put alternate layers of onions and sauce in a baking dish and bake one and one-half hours.

Pistachio Cornets.—Make some good puff pastry, and cut it into long strips, about three-quarters inch wide; make some cornets out of stiff writing paper, and wind the strips of pastry round and round them, beginning at the small end, and overlapping each round slightly, so as to join the rounds together; bake in a good oven, then carefully remove the paper cornet; when the cornets are cold, fill them with some sweetened whipped cream, decorate the edges with pieces of crystallized cherries and sprinkle chopped pistachios over.

Egg in a Nest.—An attractive dish to serve to an invalid is made by whipping the whites of an egg very stiff, adding a few grains of salt, and arranging it on a circular piece of toasted bread which has been dipped for an instant in boiling water. Make a depression in the center, drop in the unbroken yolk, and bake in a moderate oven till the white is a delicate brown. Garnish with parsley.

He is dull if vision who can see nothing in the river but his own reflection and nothing on the landscape but his own shadow.

The overcoming of the lower life is the entrance into happiness of the higher life. There are a great many ways all leading to the same end. One very simple and very practical method is, if one feels depressed, irritated, annoyed, or sad, to go and do something for somebody.

## TOBACCO HABIT.

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Price \$2.

LIQUOR HABIT—Marvellous results from taking his remedy for the liquor habit. Safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and a cure certain.

Address or consult Dr. McTaggart, 75 Yonge street, Toronto, Canada.

## SPARKLES.

"Martha," he complained, "we simply must economize on our household expenses."

"Very well," she replied, "I've been buying strictly fresh eggs in the past seeing that you must always have one at breakfast. Hereafter I'll merely ask for fresh ones."

First Lady Doctor—He is sleeping now, and is certainly recovering. He proposed to me this morning.

Second Lady Doctor—Indeed! He was probably delirious.

Auntie (upon her return, to somewhat pessimistic nephew—: Did Tommy play with you while I was out, darling? He didn't make you cry?

Nephew: He made me cry a little bit.

Tommy: Oh, Philip. I made you laugh nearly all the time mother was out.

Nephew: Well, I laughed till I cried.

Beggar—Kind lady! I was not always like this.

Lady—No; yesterday you had the other arm tied up.

"Are those mining stock certificates safe investments?"

"In a sense. They are the sort of investments that you lock up in a safe, and then hope for the best."

Little Boy (doing his evening prep. at home, to his father): Papa, where as the source of the Volga?

Father: I don't know.

Little Boy: You don't know? And to think that to-morrow I may be punished for your ignorance.

Impertinent Youth: "Pardon me, miss, but didn't we see one another last night by the monkey house at Schoenbrunn?"

Lady: "It's possible, but how did you get out?"

Two Irishmen were moving some kegs of powder, when one noticed that the other was smoking, and this talk ensued:

"Look here! Ain't ye got any better sense than to be smoking whilst we're handling these 'ere kegs of powder? Don't you know that there was an explosion yesterday which blew up a dozen men?"

"Faith, but that cud never happen here!"

"Why not?"

"Bekase there's only two on this job."

It is expected that a railway connecting Damascus with Mecca, the holy city of the Moslems, will be completed during 1907. Already the road is finished as far as Medina, a second Mohammedan forbidden city.

"L.L. the GOLD DUST twins do your work."



More clothes are rubbed out than worn out.

## GOLD DUST

will spare your back and save your clothes. Better and far more economical than soap and clothes Washing Powders.

Made only by THE N. K. FAIRBANK COMPANY Montreal, Chicago, New York, Boston, St. Louis. Makers of COPCO SOAP (oval cake)

## SALT RHEUM CURED.

By Dr. Williams' Pink Pills After Doctors' Treatment had Failed.

Skin troubles indicate that the blood is in a poisoned state. It is the poison in the blood that causes blotches, pimples, eczema, boils, salt-rheum or bad complexion. Dr. Williams' Pink Pills make rich, red blood that banishes these troubles. Mrs. Osborne, wife of Andrew Osborne, clerk of the Township of Kennebec, Frontenac County, Ont., writes: "I cannot speak too highly of Dr. Williams' Pink Pills, for they did for me what doctors failed to do. Some years ago I was attacked by salt-rheum in the hands, caused by a run down condition of my blood. I endured the tortures of this terrible disease for some time, and only those who have been similarly afflicted can realize my suffering. At times my hands were so bad that I could not comb my hair. I was helpless. I consulted a doctor but his treatment failed to benefit me—my case seemed incurable. While in this condition I read of Dr. Williams' Pink Pills and decided to give them a trial. Soon I began to improve and by the time I had taken about a dozen boxes I was completely cured and I have not since had the slightest return of the trouble. I can heartily recommend Dr. Williams' Pink Pills to all similar sufferers."

You can't cure eczema, salt-rheum and skin eruptions with salves and outward applications. These troubles are rooted in the blood and can only be cured through the rich, red blood Dr. Williams' Pink Pills actually make. This simple medical fact should be known to everyone. Dr. Williams' Pink Pills not only cure skin diseases, but all other troubles caused by bad blood, such as anaemia, with its headaches, sideaches and backaches, heart palpitation, indigestion, rheumatism, neuralgia, St. Vitus dance and the special ailments that afflict so many young women and growing girls. You can get these pills from your medicine dealer or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

## BEDTIME.

Too much stress cannot be laid on having the little ones go to bed happy. Whatever may have been done in the day, or if there is some inevitable disappointment or grief ahead, large or small, say nothing about it at night. Except for some strong reason, let a mother put a child to bed herself; let the evening prayer be said at her side; let the hour be associated with story or song or loving, confiding talk. For sanitary reasons, it is very important that bedtime should be happy, and the night's rest perfect—never delayed or broken by childish grief or fear. Important, too, for mental vigor and, most of all, for the soul's life. The good-night kiss should never be omitted.

There are times when disobedience or deceit has occurred that, in the sweet and affectionate evening talk, the child can be imperceptibly led to confide in the mother the whole story. This opportunity is a valuable one and should never be overlooked. But anything of the nature of punishment has no rightful place here.—Mrs. Mary Johnson, in American Motherhood.

Go, take that task of yours which you have been hesitating before, and shirking and walking around, and on this very day lift it up and do it.—Phillips Brooks.

## INDIVIDUAL COMMUNION CUP

The only sanitary and serviceable one is the PATENT TOP UNIVERSAL CUP. Does not require tipping back the head. Can be boiled and poured out of washer, and no wiping required. Also AVAILABLE IN WHITE with Gilt top Crystal Glasses. Illustrated Catalogues mailed free.

Phone Park 876.  
LE PAGE INDIVIDUAL COMMUNION CUP CO.  
102 Tyndall Ave., Parkdale, Toronto.

# CANADIAN PACIFIC

**TRAIN SERVICE BETWEEN OTTAWA AND MONTREAL VIA NORTH SHORE FROM UNION STATION:**

b 8.15 a.m.; b 6.30 p.m.

**VIA SHORT LINE FROM CENTRAL STATION:**

a 5.00 a.m.; b 8.45 a.m.; a 8.80 p.m.; b 4.00 p.m.; c 8.35 p.m.

**BETWEEN OTTAWA, ALMONTE, ARNPRIOR, RENFREW AND PEMBROKE FROM UNION STATION:**

a 1.40 a.m.; b 8.40 a.m.; a 1.15 p.m.; b 5.00 p.m.

a Daily; b Daily except Sunday; c Sunday only.

**GEO. DUNCAN,**

City Passenger Agent, 49 Sparks St. General Steamship Agency

## Grand Trunk Railway System

8.30 a.m. (daily) 3.30 (Week days) 5 p.m. (daily)

### MONTREAL 3 HOUR TRAINS

5 p.m. (daily)

### New York and Boston

Through Sleeping Cars.

8.35 a.m., 12.10 p.m., 5.01 p.m. (Week days)

### Pembroke, Renfrew, Arnprior

and Intermediate Points.

12.10 p.m. (Week days)

### Algonquin Park, Parry Sound North Bay

Through Cafe Sleeping Cars to New York Daily.

**PERCY M. BUTTLER,**

City Passenger and Ticket Agent, Russell House Block Cooks Tours. Gen'l Steamship Agency

### New York and Ottawa Line.

Trains Leave Central Station 7.50 a.m. and 4.35 p.m.

And Arrive at the following Stations Daily except Sunday:

8.50 a.m.	Fluch	8.47 p.m.
9.25 a.m.	Cornwall	6.24 p.m.
12.53 p.m.	Kingston	1.42 a.m.
4.40 p.m.	Toronto	8.60 a.m.
12.50 p.m.	Tupper Lake	9.25 p.m.
6.57 p.m.	Albany	6.10 a.m.
10.00 p.m.	New York City	3.55 a.m.
6.55 p.m.	Syracuse	4.45 a.m.
7.50 p.m.	Rochester	8.45 a.m.
9.50 p.m.	Buffalo	8.35 a.m.

Trains arrive at Central Station 11.00 a.m. and 6.35 p.m. Mixed train from Ann and Nicholas St. daily except Sunday Leaves 6.00 a.m., arrives 1.05 p.m.

Ticket Office, 55 Sparks St. and Central Station. Phone 16 or 180.

## DEBENTURES

Safe and Profitable Investment

# 5%

The Sun & Hastings Savings & Loan Co. of Ontario

Authorized Capital \$5,000,000

Money received on Deposit. Interest allowed at the rate of 4 per cent, from date of deposit. If you want to avail yourself of this exceptionally good investment, write to us for full particulars.

HEAD OFFICE: CONFEDERATION LIFE BUILDING, TORONTO

WHITFORD VANDUSEN, President. W. PEMBERTON PAGE, Manager

AMBROSE KENT, Vice President.

BRANCH OFFICE: BELLEVILLE.

### Dominion Life Assurance Co.

Head Office, Waterloo On.

Full Deposit at Ottawa.

Paid-up Capital, \$100,000.

This Company offers insurance in a separate class to total abstainers—thus giving them all the advantage their superior longevity entitles them to. Its security is unquestionable, its ratio of assets to liabilities is unsurpassed in Canada, save by one Company (much older).—I tadded a greater proportion to its surplus last year than any other. AGENTS WANTED.



### NOTICE TO ARCHITECTS

Designs for New Departmental and Justice Buildings, Ottawa.

#### EXTENSION OF TIME

THE time for receiving competitive designs for the proposed new Departmental and Justice Building at Ottawa, is hereby extended from April 15 to July 1, 1907.

By order,

**FRED. GELINAS,**

Secretary.

Department of Public Works, Ottawa, January 24, 1907.

Newspapers will not be paid for this advertisement if they insert it without authority from the Department.

## "There is No Excuse"

wrote recently one of the best-known literary women in New England, "for this continent misunderstanding the other, so long as it reads 'Littell's.'" One important mission of

## The Living Age

still affectionately known to many of its readers as "Littell's," from the name of its founder, is to acquaint American readers with the course of English thought and European affairs. This is done by reprinting without abridgment the most important and interesting features of the leading English periodicals.

Published weekly at Boston.—More than 3,300 pages each year.—Annual subscription post-paid, six dollars.—Trial subscription, three months, one dollar.—New subscribers, who subscribe now for the year 1907 will receive free the remaining numbers of 1906.

Send postal card for a special offer to clergymen.

## The Living Age Co.

6 Beacon Street. Boston, Mass.

### PRESBYTERY MEETINGS

#### Synod of Montreal and Ottawa

Quebec, Quebec, 5th Mar.  
Montreal, Knox 5th Mar. 9.30  
Glengarry, Cornwall, 5th Mar.  
Ottawa, Ottawa, 5th Mar. 10 a.m.  
Lan. and Ren., Renfrew 18th Feb.

#### Synod of Toronto and Kingston.

Kingston, Belleville, Sept. 18, 11 a. m.  
Peterboro', Peterboro', 5 Mar. 9 a.m.  
Lindsay, Woodville, 5th March, at 11 a. m.

Toronto, Toronto, Monthly, 1st. Tues.

Whitby, 16th April, 10.30.

Orangeville, Orangeville, 10th and 11th March at 10.30 a.m.

North Bay, Sundridge, Oct. 9th, 2 p.m.

Algoma, S. Ste. Marie 27 Feb. a.m.

Owen Sound, O. Rd., 5 Mar. 10 a.m.

Saugeen, Drayton 5 Mar.

Guelph, in Chalmer's Ch. Guelph, Nov. 20th., at 10.30.

#### Synod of Hamilton and London.

Hamilton, Knox, Ham 5 Mar.

Paris, Woodstock, 5 Mar. 11 a.m.

London, St. Thomas 5 Mar. 10 a.m.

Chatham, Chatham 5 Mar.

Huron, Clinton, 4 Sept. 10 a.m.

Maitland, Wingham, 5 Mar.

Paisley, 14 Dec., 10.30.

#### Synod of the Maritime Provinces.

Sydney, Sydney.

Inverness.

P. E. Island, Charlottetown.

Pictou, New Glasgow.

Wallace.

Truro, Truro, 18th Dec. 10 a.m.

Halifax.

Un and Yar.

St. John.

Miramichi.

Bruce, Paisley 5 Mar. 10.30

Sarnia, Sarnia, 11 Dec. 11 a.m.

#### Synod of Manitoba.

Superior.

Winnipeg, College, 2nd Tues., bi-mo.

Rock Lake.

Glenboro', Cyprus River 5 Mar.

Portage-la-P.

Dauphin.

Brandon.

Melita.

Minnedosa.

#### Synod of Saskatchewan.

Yorkton.

Regina.

Qu'Appelle, Abernethy, Sept.

Prince Albert, at Saskatoon, first

Wed of Feb.

Battleford.

#### Synod of Alberta.

Arcola, Arcola, Sept.

Calgary.

Edmonton.

Red Deer.

Macleod, March.

#### Synod of British Columbia.

Kamloops, Vernon, at call of Mod.

Kootenay.

Westminster.

Victoria, Victoria, in February.

### MARRIAGE LICENSES

ISSUED BY

**JOHN M. M. DUFF,**

107 St. James Street and

49 Crescent Street,

**MONTREAL, QUÉ**

"... Of all the newspapers in New York, the one which has approached most closely to what an American newspaper should be in straightforwardness and tone, THE NEW YORK TIMES stands first."

—Harper's Weekly.

## THE NEW YORK TIMES

"All the News That's Fit to Print." Gives more space to news than any other New York newspaper. It gives impartial news free from bias. It goes into homes that bar other newspapers.

The London Times' Cable News appears in this country exclusively in THE NEW YORK TIMES. No other American newspaper except THE NEW YORK TIMES in the presentation of Domestic or Foreign News.

## The New York Times Is Now Appearing Every Sunday Improved & Enlarged

with an illuminated PICTORIAL SECTION OF EIGHT FULL-SIZE PAGES, embracing pictures of prominent people in society and public life, also scenes and incidents of the important events of the day.

The Magazine Section accompanying the SUNDAY TIMES presents a variety of interesting illustrated features and a unique selection of the best stories about men and women of prominence.

## The New York Times Saturday Review of Books

which accompanies the Saturday Edition, is the recognized authority to which the public looks for the first news of books.

THE

## Weekly Financial Review.

In the Monday Edition.

gives a weekly review of current prices of stocks and bonds, also the dealings in securities, including high and low prices—comprising a compact and convenient reference publication for investors and others interested in financial matters.

ORDER THROUGH YOUR LOCAL NEWSDEALER or mailed direct from office, as per following rates:

### SUBSCRIPTION TERMS:

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One Year, Sundays included...	\$5.50
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Daily, without Sunday, one week .....	.12
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Saturday, with Section Devoted to Review of Books, per year .....	1.00
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Postage to foreign countries for Daily and Sunday editions, add \$1.05 per month.	

Newsdealers who are not receiving THE NEW YORK TIMES—Daily and Sunday editions—should order a regular supply at once. Write for terms. Address: Circulation Manager.

**THE NEW YORK TIMES**  
TIMES SQUARE, NEW YORK.

# 5,000 NEW SUBSCRIBERS

We desire to add Five Thousand new names to the Subscription List of The Dominion Presbyterian before January 1. To this end we make these

## EXTRAORDINARY OFFERS

As a premium to any person securing for The Dominion Presbyterian a new subscriber, and mailing us \$1.50, will be sent The Pilgrim, a monthly magazine for the home, for 6 months. The new subscriber will get both The Presbyterian and The Pilgrim for a year.

Any one ought to be able to get one new subscriber. Do it to-day.

Any old subscriber remitting arrears, if any, and \$1.50 for a year in advance, will also be placed on the list for The Pilgrim for One Year.

The editor of The Presbyterian can cordially commend The Pilgrim. It is an ideal magazine for the entire family. Among the departments will be two pages of Women's-wear fashions and one page devoted to Children's Clothing, Garden, House Furnishing, House Plans, Boys and Girls, Current Events, Books, Health and Hygiene, Short Stories, timely illustrated articles, etc.

The Pilgrim resembles in appearance, as well as in other particulars, the well-known Ladies' Home Journal.

Sample copies of The Dominion Presbyterian and The Pilgrim will be sent to any address on application.

Address, DOMINION PRESBYTERIAN,  
Ottawa, Canada.

PUBLISHERS: FLEMING H. REVELL CO.

## THE SPIRIT WORLD

By JOSEPH HAMILTON

This is a wonderful book on the supernatural. It is certainly a daring work; but it is well done. Here are veritably opened to us the gates of the unseen. Yet, though the theme be high, the style is as clear as day. The fancy is held captive all the way through; and so for the most part is the reason. The book occupies an entirely new plane in the realm of psychic phenomena. It will probably mark a new epoch in our conceptions of the supernatural.

PRICE \$1.50 POST PAID

**William Briggs**

29-33 Richmond St. West, TORONTO



## Synops of Canadian North-West.

### HOMESTEAD REGULATIONS

ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

Entry must be made personally at the local land office for the district in which the land is situated.

The homesteader is required to perform the conditions connected therewith under one of the following plans:

(1) At least six months' residence upon and cultivation of the land in each year for three years.

(2) If the father or mother, if the father is deceased, of the homesteader resides upon a farm in the vicinity of the land entered for, the requirements as to residence may be satisfied by such person residing with the father or mother.

(3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements as to residence may be satisfied by residence upon the said land.

Six months' notice in writing should be given to the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.

W. W. CORY,

Deputy of the Minister of the Interior.

N.B.—Unauthorized publication of this advertisement will not be paid for.

### TENDERS FOR INDIAN SUPPLIES.

SEALED TENDERS addressed to the undersigned and endorsed "Tenders for Indian Supplies," will be received at this Department up to noon on Monday, 4th February, 1907, for the delivery of Indian supplies during the fiscal year ending the 31st March, 1908, at various points in Manitoba, Saskatchewan and Alberta.

Forms of tender containing full advertisement without authority of the Department will not be paid. Particulars may be had by applying to the undersigned, or to the Indian Commissioner at Winnipeg. The lowest or any tender not necessarily accepted.

J. D. McLEAN,  
Secretary.

Department of Indian Affairs,  
Ottawa.

Newspapers will not be paid for this advertisement if they insert it without authority from this Department.

Directors:  
John W. Jones, President  
John Christie, Vice-President  
A. T. McMahan, Vice-President.  
Robt. Fox,  
Dr. F. R. Eccles.

**NO SAFER** place deposit your savings than with this company.

**MONEY** deposited here is not "tied up." You can call on it if necessary. In the meantime it is earning interest.

**THE CANADIAN SAVINGS AND LOAN CO.**  
M. H. ROWLAND,  
London Ont., Manager